

JUN 15 1984

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Scholar offers biblical way of ownership

Paul De Groot

EDMONTON, Alta. — Christianity represents a "third way" for possession of private property, different from collective socialism or unrestrained free enterprise, says a Regent College professor.

Speaking here at a seminar organized by supporters of the evangelical college in Vancouver, Dr. Klaus Bockmuehl said the concept that one has the right to "use and abuse" one's own property perverses the biblical command to "have

dominion" over the earth. Collective socialism, on the other hand, denies that command.

"To me there is no doubt that the Bible affirms individual property," Bockmuehl said. Commandments against stealing and strict rules about land ownership in ancient Israel suggest that God wants every person to have property for which they alone are responsible, he said.

"It is part of being the image of God that man should rule over creation.

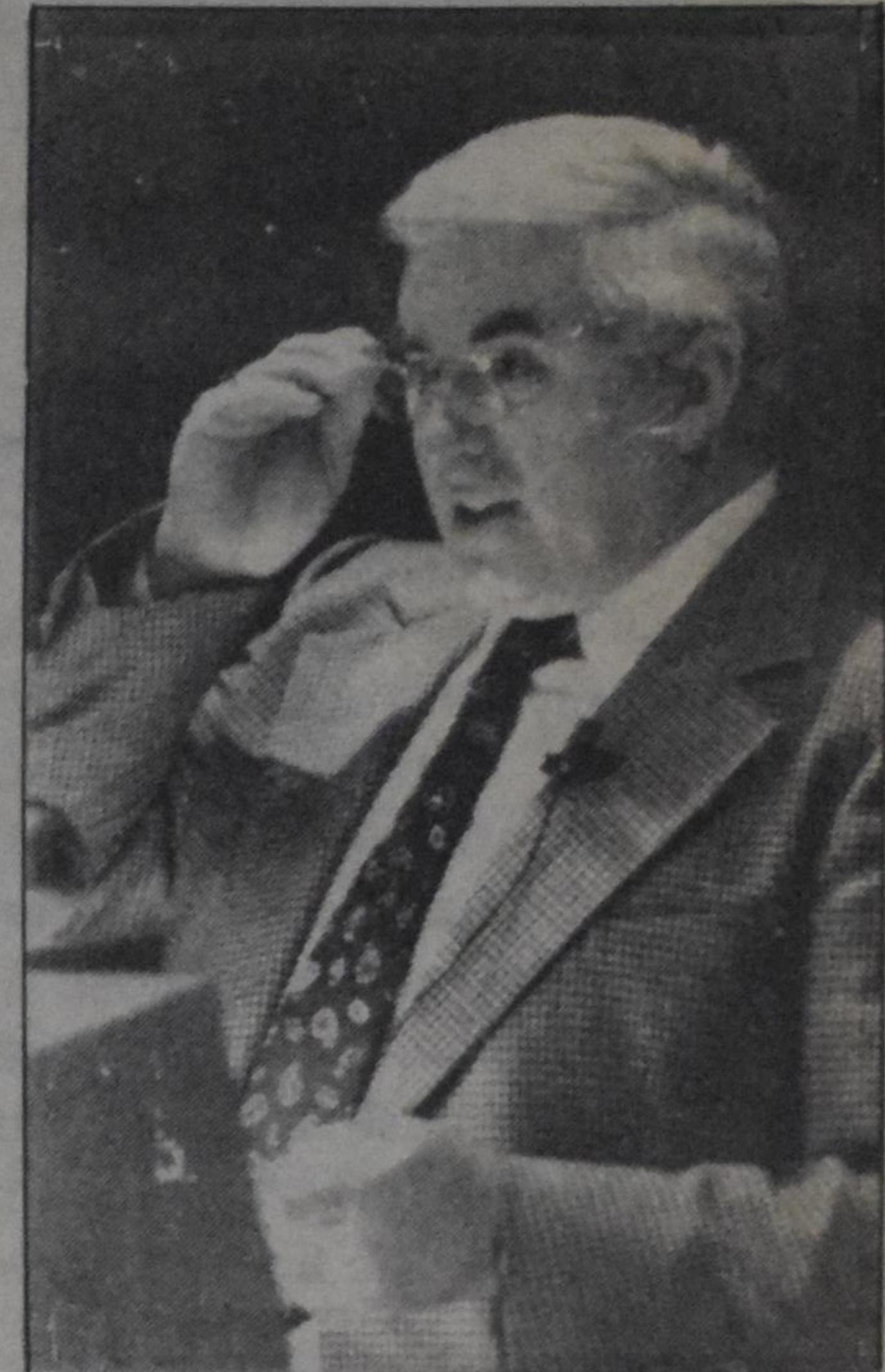
Poverty is not natural in God's creation."

But just as God's dominion over creation is loving, nurturing and sustaining, man has a responsibility to be the careful steward of creation.

Ancient Jewish land ownership was a form of "hereditary tenancy," where God was recognized as the owner who divided the land among the people.

"From then on they were to be hereditary tenants. They were not to sell the land, but to live on its fruits; to live on the interest, rather than the principal. This is a very important principle of ecology," Bockmuehl said.

Continued on page 5...



Dr. Klaus Bockmuehl of Regent College

Thinkbit

A missionary asked a recent convert how he was doing spiritually. "I feel as if two dogs are constantly fighting within me," he answered. "And which dog wins?" asked the missionary curiously. "The dog I feed the most," was his answer.

submitted by a reader

Almost 8 million world refugees

OTTAWA (MCC) — The 75-page *World Refugee Survey 1983* says there are 7,816,200 refugees in need. This number includes 3,304,000 Afghans, 1,927,000 Palestinians, 883,000 Ethiopians, 256,000 from Indochina,

241,000 Salvadoreans, 237,000 Angolans, and 230,000 Ugandans.

Most of these refugees are cared for by the United Nations High Commissioner for Refugees (UNHCR) and by other UN bodies, whose total budget is \$526,878,420.

This comes in voluntary donations, mainly from western governments. Canada gave \$27.8 million in 1982 and ranked third, after Japan which gave \$57.5 million and the United States which gave \$244 million.

The Survey also noted that a number of countries are becoming less willing to accept refugees, that there may be a general fatigue. However, as a sign of hope, it pointed out that the 3-4 million refugees after World War I represented a higher proportion of the world's population than the current number and that they were dealt with more or less successfully.

Children may be given mother's surname

(MCC) — Provincial laws have long required that children born to married couples be given the surname of their father. Only those born to unmarried mothers could be given the surname of their mother, although some jurisdictions allowed married couples to include the mother's surname in a hyphenated surname for the child.

Quebec and Manitoba recently changed their laws to allow for either the mother's surname only or their father's only, or a combination of the two. Other provinces may soon make similar changes. The matter is to be discussed at a conference of provincial representatives in July.

A recent survey found that many officials were inclined to make the change. They said that not to allow this could violate the provisions for equality between male and female persons set forth in the Charter of Rights and that, in any case, they wanted to respond to changing social customs.

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Amiable discussion on hot topic

Marian Van Til

HAMILTON, Ont. — Trudy Joldersma, as a Christian Reformed

widow, had struggled with the "headship" issue for 10 years. Finally she asked other women in her church if they had similar questions. They did. As a result, those women came together to evaluate their place as women in the church.

But, said group member Tina Boks, "We didn't want to just air beefs." So they wrote the Committee for Women in the Christian Reformed Church (CWCRC) headquartered in Grand Rapids, Michigan, for guidance. Thus began their monthly study of the CWCRC's discussion guide, "What is Headship?: Christian Men and Women in Home, Church, and Society," edited by the CWCRC's Executive Secretary, Ms. Joan Flikkema.

It was this group of inquiring women who organized an all day meeting on

June 2, 1984 at the Emmanuel CRC, Hamilton, Ontario, "as a learning expression for themselves and others." They invited Joan Flikkema to be the morning's speaker. Her topic: "the past, present and future of CRC women in church office." An informative question period followed Flikkema's speech.

After a relaxing outdoor lunch, Dr. John Bolt, Professor of Religion and Theology at Redeemer College, Hamilton, and the Rev. Morris Greidanus, pastor of the 1st CRC, London, Ontario, presented their opposing views on women in office again followed by a lively (and lengthy) question period.

The audience of more than 200, perhaps two-thirds of whom were women, was appreciative. At no time did the discussions degenerate into anything less than friendly dialogue, a possibility which many in attendance had expressed apprehension about. In fact, much of the Bolt-Greidanus exchange was punctuated with humour and wit. Continued on page 7...

In this issue:

The story of Shane Roorda — a boy who suffered from cerebral palsy . . . pp. 9-11
A conference on the Christian school and handicapped children . . . pp. 10, 11
C.C. hammers out editorial policy . p. 14



Top: key speaker, Joan Flikkema; bottom: conferees brought their own sack lunch.

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Editorial

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Post Ascension and Pentecost thoughts

Of all the Christian feast days, Ascension Day and Pentecost (Whitsunday for the Catholics and Anglicans) are the least in prominence. Christmas, Good Friday and Easter do much better. Supported by oratoria and dramatic stories, they shine. On a scale of ten, Christmas would score ten, Good Friday and Easter 8 and Ascension Day and Pentecost 1?

Now in the sequence of the history of salvation, that does not make a lot of sense. It's like saying that the trunk of a tree gets an A, the branches a B-, and the leaves and fruit an E for effort. Ask a fruit farmer at the time of harvest if that reflects his sense of values.

What's the explanation for this strange report card?

The social touch

One does not have to look far. Our society is the reason. If Ascension day, which always falls on a Thursday, were declared a holiday (the original meaning for that word is, after all, "holy day") it would rise in stature. If it were celebrated with costumes, parades and fireworks at night it might become a 6. If a mythical figure, different from Santa Claus and the Easter Bunny but in the same league of unlikely characters, perhaps a space creature called A.D. for Ascension Day, would hand out free helium balloons, Ascension Day would shoot up to an 8, 9 maybe even a ten.

I leave it up to someone else's imagination to see how Pentecost could be spruced up to become more important to our society.

Actually it's a good thing that these two last feastdays on the church calendar have escaped the leprous touch of a society that's materialistic in a folksy sort of way. Uncluttered by the tinsel of commercialism, these days allow us to quietly focus on the spiritual meaning of the post-resurrection events.

A little help

But we would like to make a suggestion to the churches for improving the opportunity of making religious feast days better celebrations. People do need a little help here.

It's a well-known fact that religious feasts in Old Testament Israel were a community affair. The whole village or town would be involved in the celebration.

Take, for example, the Feast of Tabernacles. The people would actually live in little huts made of palm branches and other twigs for 8 days, to commemorate the way the Lord had cared

for them in the desert. They would offer sacrifices from their harvest to remember the way the Lord provided for them in Canaan. The temple was all lit up and rabbis would engage in torch dances. It was the most joyous celebration you could possibly imagine.

There just was no way that a religious feast day in Old Testament Israel would pass you by. Everyone prepared for it and everyone took part.

That is no longer true in a secular society, unfortunately. Yet, we are social creatures who need to incorporate celebration into the daily fabric of our life. This is where the church in a secular society simply must do more.

Start early

Ascension Day especially is in trouble. Of the two step-children of the Christian calendar, it is the least of the little. Since Pentecost always falls on a Sunday it gets a little more recognition than Ascension Day. The morning service will remind those who had forgotten that it is Pentecost. At least one has the rest of the day to think about it, and the second service can climax the event.

Ascension Thursday does not even have that opportunity. Would it not be good if the day would start with a 7 a.m. service or festivity? The early hour would permit many to attend without skipping work or school.

Such a festivity could include as many Christian churches as the situation would allow. It would have a brief message, much singing, and great fellowship. Let pins be handed out that read: Jesus ascended.

Then when the church gathers for the evening service there would not be just that brief two-hour immersion into the meaning of Ascension Day that now characterizes the day. Some Christians don't even remember Ascension Day!

Perhaps this editorial comes a little early for next year's celebration. But this way churches have plenty of time to reflect on it and perhaps implement some of their own recommendations.

We must use our creative talents to help people escape from the influence of a society that kills Ascension Day with its silence and keeps us from singing all day:

Jesus reigns, adored by angels / Man with God is on the throne / Mighty Lord, in thine ascension / We by faith behold our own.

Letters

Why not look like a magazine?

I like receiving C.C. and reading most articles. But I wonder if you have any plans for changing the C.C. format into magazine size? It would be so much easier to take along and read. I would love it!

**Johanna S.H. Klenecher-Nobel,
Richmond Hill, Ont.**

Answer to palestinian question in the Bible

Having received the last two issues of Calvinist Contact dated April 27 and May 4, and reading an interview by James Skillen with the palestinian

Christian Jonathan Kutlab, I think that C.C. sinks very deep if it calls this interview christian!

Why does a Christian not read his Bible? He could have found an answer instead of listening to what man says.

The Lord made a promise to Abraham. First Genesis 12:3 — "I will bless them that bless thee, and curse him that curseth thee." Next, Genesis 15:18 — "In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

In Zechariah 10:6 and 10 we read, "... and I bring them again to place them; for I have mercy upon them and they shall be as though I had not cast them off ... and I will bring them into the land of Gilead and Lebanon."

Palestine is the modern derivative of Philistines, and they were Israel's most persistent ancient enemy. In fact, the P.L.O. have operated border raids from Jordan, Egypt and Lebanon. They are now in the process of being controlled by the Syrians. Those four countries constitute the sum total of Israel's border.

Now read Ezekiel 28:21-28 — "... and they shall be no more a pricking brier unto the house of Israel nor any grieving thorn ..."

When I was reading through Ezekiel 36, I found an answer to the interviews of Mr. Skillen and Kutlab. I read verse 3: "And ye are taken up in lips of talkers, and are an infamy of the people." Read the whole chapter.

To whom does the land belong? Read Ezekiel 47:13-23 and chapter 48. Here is the answer to the Palestinian problem.

Whom do you believe? The answer is yours.

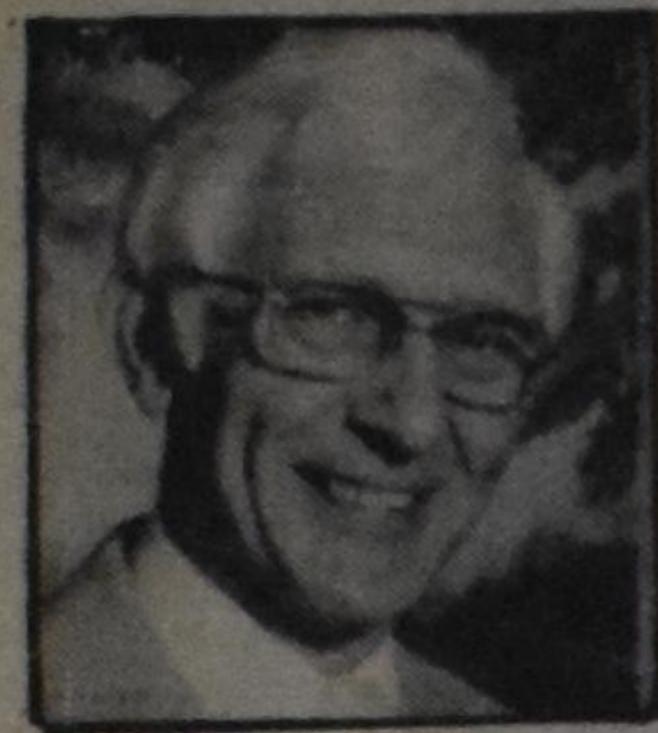
**John Booz,
Delta, BC**

Permanent homes needed for uprooted children

In reading a letter by Mrs. K. Goebel "Fostering, a God-given Opportunity" (May 18), two points struck me, which I feel need comment.

1. How can we better fulfill Christ's mandate than to open our homes to the fatherless, by means of Fostering? Yes, indeed there is a better way, and that is to adopt this Down's boy, and thereby giving him not only food and shelter, but

SKYLIGHTS/WILLIAM R. RANG



Fence sitters are the first to get hit

To dig a fox-hole, you take your axe and your folding-shovel and get to work. Make it about four feet deep so that tanks passing over won't kill you. Dig it wide enough so that your buddy can jump in with you, for the whole thing is for your protection and for support of your comrades.

It sounded simple enough and we practised it a few times. Then one day we had field exercises. A hundred or so young marines dressed up with german helmets were to "attack" us. We were office-trainees and a captain pointed at a spot where I was to dig my fox-hole. I stuck my shovel into the ground and hit rock. I tried a few feet around the spot and still hit rock. Then I decided that it was enough and sat myself on a tree-trunk in order to "observe and analyse" the situation in a truly military fashion. I was merely going to watch the ensuing battle.

A voice yelled, "Rang, do something!" and the captain showed up. He literally kicked me, yelled some more, and made me march back to camp all by myself with a mortar on my shoulder. Later that day he forced me to see a real combat film that made me sick to my stomach. Yet it changed my life drastically and in more than one way.

Life is combat, too, for the Scriptures say so. We need to dig in for our own

protection, for the support of our fellow Christians, and mostly for the defence of the Word. Yes, we are being attacked and so are our principles. The sad thing, however, is that some of us are fence-sitters. They watch the battle and fear being principled. They don't want to take sides and they don't want to be involved. They don't rush to the aid of their fellow believers. In reality they do not want to get involved. They like peace, they say, but through their lack of commitment they are the destroyers of our precious heritage.

Let me tell you what I saw on that film taken in real combat on the Philippines. There was one lad who dug no fox-hole. First he was hit by shrapnel. Then he was run over by a tank. Neither a pretty sight nor a pleasant death.

You know, that is the end of those who are not digging in, but are onlookers, or fence-sitters. That is what happens to those who do not do anything for and in God's Kingdom.

The Kingdom has no use for people who do their own thing rather than get involved in the Lord's causes. They are useless to the Kingdom. But take notice, they are the first casualties, too.

longer letter

Plea for greater trust, less confidentiality

Several people have expressed to Rev. Schalkwyk that they agreed with the contents of the May 4, 1984 pastoral letter, but not with the heading. The contents dealt with confidentiality entrusted to consistory members. The heading was: "So Delilah said to Samson: tell me the secret."

We are happy to announce that Rev. Schalkwyk is not responsible for the heading or the titles of the subparagraphs. As part of his job, the editor invented a "catchy" title. Apparently it was catchy, but it has hurt some people's feelings. It was not intended that way.

Far be it from us to compare an officebearer's wife to Delilah or an office bearer to Samson. Perish the thought!

We also received a letter from Rev. H. Wildeboer of Calgary, Alberta. We quote from it, as it approaches the subject of official secrecy from another angle.

Rev. Wildeboer's letter

Dear Leonard:

1. You state that deacons, because of the nature of their work, "keep secret the 'cases' they are working on." It is generally true, but why?

We have developed a common notion that it is bad to be poor; to need help is a sign of weakness and failure. So rather

than admit that, we continue to protect "brittle egos" and "save each man's dignity and pride."

At the same time we preach powerful sermons about honest open fellowship that shares joys and sorrows and bears one another's burdens. But don't tell the Body of Christ that the deacons are

paying the rent and helping with groceries for the "Jones" (Jansen?) family. But hearing about that I might just say, "man, we've got an extra bag of potatoes" and maybe someone else bought a half beef and has "some extra hamburger" (or steak maybe!) and suddenly many needs of the family are met because it is PUBLIC knowledge that they need help.

Their pride — which in most cases is sinful anyway — has taken a healthy clobbering, their praise for God has grown and their appreciation for their congregation has deepened. Furthermore, when the time comes that they are able again to support themselves they will experience a debt of gratitude that "wants" to help another, so that when a similar case arises in the church they may go out and help before the deacons ever get there!

Wouldn't it be neat and really much better for the church if we could be more open about our needs, even when they might have arisen because of our own inadequacies and failures? Would it not be healthier spiritually if we could grow

into accepting more readily failure and shortcomings in people?

Tuition help should be on the same level. If I need help towards the costs of christian education for my children, that's no shame, is it? In many communities that has become such a secret business, and yes, with all kinds of leaks. As a result we have many saying, "I'd rather send my kids to the public school than get help from others." Reason? It has become shameful and "bad" to be on the "deacons" list.

Suggestions for openness

Council meetings should be open as the Church Order intends. Other members of the congregation should be invited and expected. This would mean meeting in a room large enough for visitors to join, and enough coffee (and goodies!) would be supplied for all. Elders' meetings would deal with personal or family matters in "closed session."

However, it would be helpful to the building of christian fellowship, if as

Continued on page 13 ...

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

a name and a permanent home. How tragic that such children grow up with the insecurity of temporary parents, for which some agency pays room and board.

2. You have the cutest little rascal (Downs boy) that you have ever seen, apart from your own children of course. This to foster children is the most hurtful of all, to hear references made to our own children thereby excluding the foster children. Such distinction should NEVER be made if one truly cares about the child in your home.

We are parents of eight children who are all our OWN, although none of these are ours by birth. At one time most of our children were considered UNadoptable for various reasons, but they are now all truly and legally our very OWN children. Nowadays all children are adoptable, yes

even Downs children, as long as there are parents willing to make them truly their own.

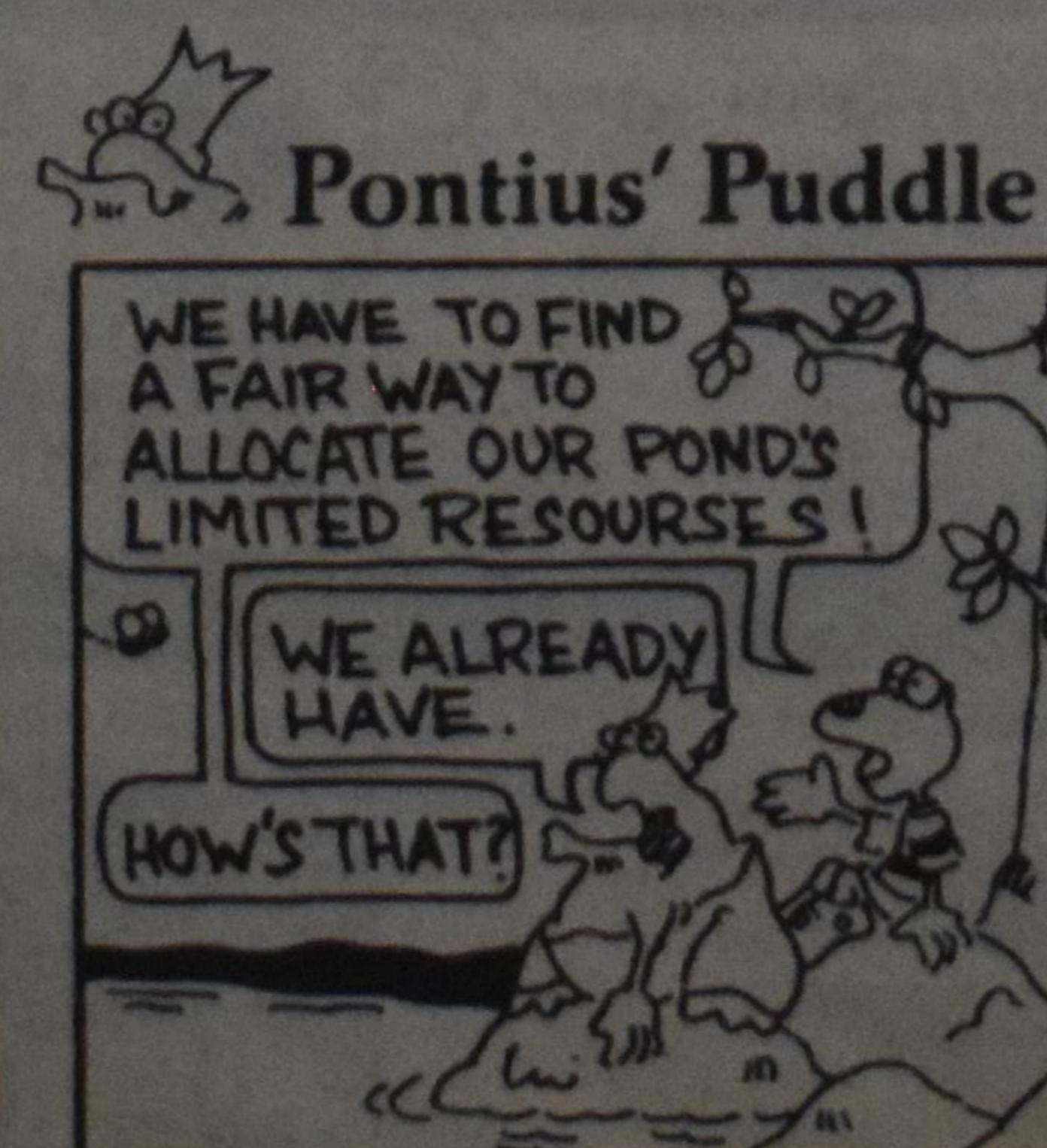
You suggest that C.C. publish an

article about Fostering, and I wholeheartedly agree. Hopefully if more christian families really understand the heartbreak of constantly uprooted foster children, then many more will fulfill Christ's mandate to open their hearts and homes to become permanent legal

parents to the fatherless.

Hopefully Foster homes then become what they were intended to be ... short term emergency care until such time as a permanent home becomes available.

Nel Molenaar,
Langley, BC



Society

Skullen on US and USSR foreign policy

Ben Vandezande continues his interview with Dr. James Skullen, Executive Director of the Washington-based Association for Public Justice.

C.C.: Let's suppose that the U.S. came to the conclusion that it was involved in a country in an unjust way. So it pulled out. Is that a wise move?

Skullen: If you start with the recognition that the norm that ought to govern is that justice be brought about, then it can be a mistake. Getting rid of some evil, even if it's us doing something wrong and stepping back, is no answer because vacuums don't necessarily make for improvements.

Look at the whole history of the anti-colonial movement after World War II that brought about so many independent states. Colonialism was seen to be so self-evidently wrong and bad that it became accepted procedure that anti-Colonialism justifies anything. After the "Imperialists" had been thrown out, was it obvious that you now had justice? No, then the fight just began. In many of those countries they never did get justice.

In part, of course, a country's inability to do justice lies with the long-enduring imperialist patterns which didn't give them the room to learn that. What's needed is not just either "shall we get further in or get further out." Instead, "Let's do the right

thing as we help to make possible a more self-standing, just situation."

In the case of the U.S. involvement in Central America, we ought to be trying to nurture a process where the states themselves in their own arena can take more independence without the interference of the major powers. So there'll be an element of stepping back but only as we can help to allow the countries from the area to put forward their proposals and possibilities.

C.C.: In your assessment, why did the Soviet Union invade Afghanistan?

Skullen: There are lots of hypotheses. The one that still makes the most sense to me is that after the Iranian revolution there was the obvious possibility that along the south-western flank of the Soviet Union where most of the population is Muslim, there was the strong possibility of Muslim nationalism causing internal civil war and revolution. It would be easier for the Soviets to stop that in the vestibule before it gets into the livingroom. By making the case in Afghanistan they could

perhaps protect against that.

Some suggest that that was the beginning of a Soviet attempt to move toward the Gulf. I can't believe that the Soviet military people actually imagined that they could make those strides, but again that's where this vacuum played a role. The fall of the Shah of Iran, caused a vacuum. Then the Soviet Union figured they could move a little bit into that area without going too far and thereby secure another foothold.

The Soviet Union is so obsessed with keeping property that's immediately adjacent to itself by means of a gradual extension to fill a vacuum.

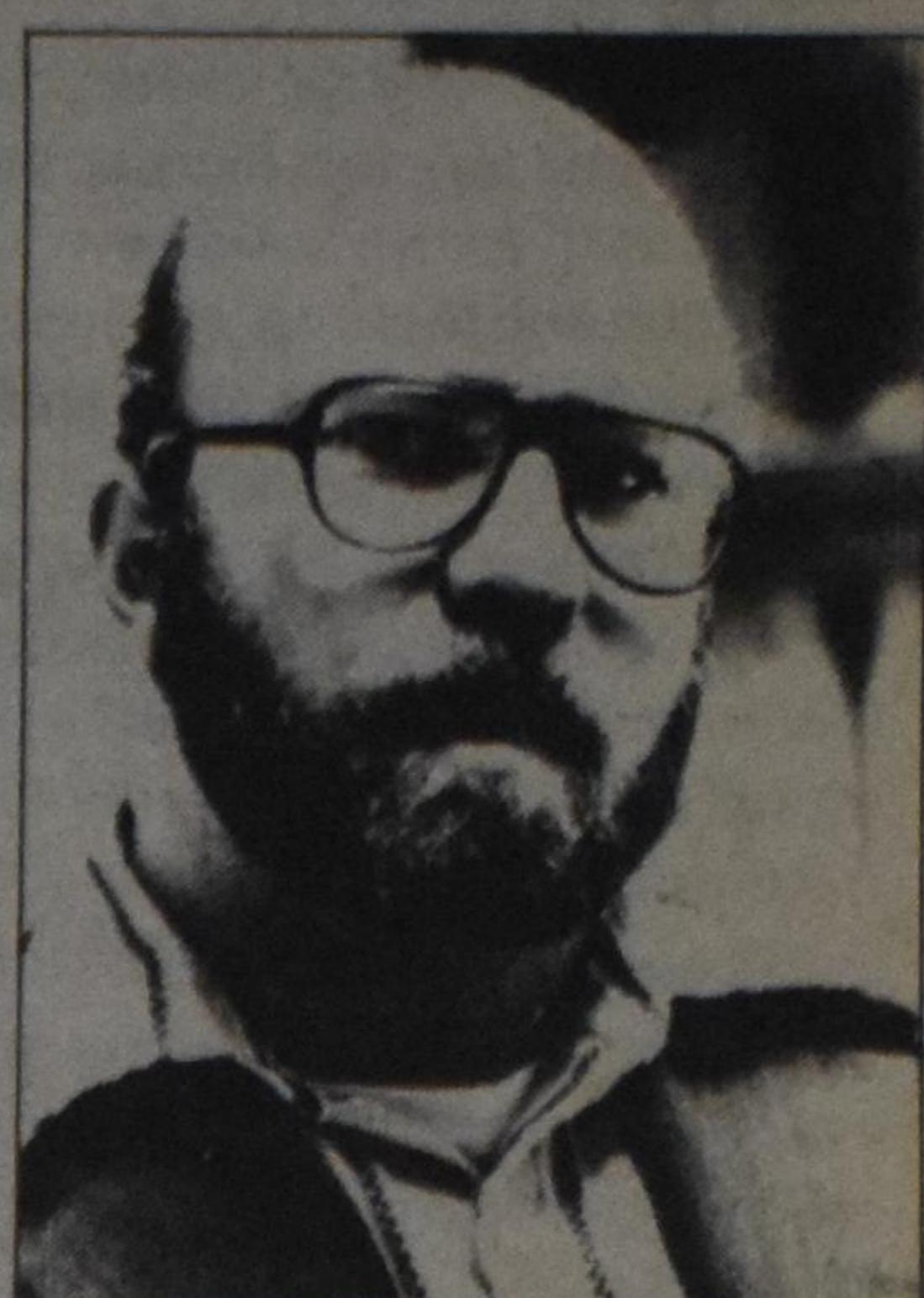
C.C.: Part of it makes me wonder though, just how systematic and careful foreign policy planning is in the USSR?

Skullen: We, of course, don't

know as much about that as we do of the US and other countries, but all the evidence suggests that the Soviet Union's bureaucrats' ability to govern is far more confused than the U.S. What gives it stability, even though in particular instances they may make more mistakes, is that it's a simpler game plan overall namely; to protect itself, and possibly to enlarge its borders a little bit, to stir up trouble in the world where it can get away with it. That game plan and the fact that the party governs without having to face an election every four years, allows them much more room for error.

But the Cuban missile crisis, Afghanistan, Poland, Czechoslovakia, the shooting down of a Korean airliner; the fact that Egypt withdrew from its pact with the Soviet Union; all moves which we think were part

of a global design. Mostly a result of internal confusion within the Soviet Union.



James Skullen

Think global, act local

Ben Vandezande

The commitment many people in the Christian church have towards helping refugees really amazes me. Church groups willingly pledge material and personal resources to assist a refugee or refugee family for at least a year without knowing a thing about them!

Just recently our congregation sponsored a family of nine. And, a couple of weeks ago, I had the privilege of picking up two Iranian refugees from the bus terminal. They had come to make the Niagara peninsula their home. In both cases the local churches were eager to do their part. It should come as no surprise that the churches are leading the way in care for refugees.

What about local refugees?

With that kind of concern for those taking international refuge, I often am puzzled that the local church isn't playing a leading role in care for people locally who are destitute or who need a refuge. I'll mention the abused wife (or husband); the unemployed, mentally disturbed person; or ...

I'm not saying that these people locally are as badly situated as the refugee from Laos or Iran. Neither would I place the two over against each other, as if we have to choose between helping one or the other. I just wonder why both don't have a similar priority for our church.

It is encouraging to see the agenda at conferences for deacons include several topics about local community involvement. But it is most important to not have the deacons do the work for us. Their first priority should be to

develop the gifts within the church membership so members can do the work.

What if ...

Allow me to make a couple of suggestions. What if each church in a community would befriend an unemployed family. The befriending could involve material assistance and sharing of some of the skills for "making do," ie. budgeting. It could also include emotional support and encouragement to both provide hope for the future and to work through marital and family tensions. A church also affords tremendous possibilities for a job market.

More group homes for the emotionally wounded like the ones started by Homestead (See *Calvinist Contact* May 25) should be established in each community and funded in part by local churches. Homestead has set the example — can't we learn from that and apply it in our local communities?

Recently, we have become more aware of abusive situations in the community. Setting up shelters for abused women (men) is not something that can simply be left to others. We are in a position to contribute resources and sensitive support and aftercare to abused people.

These are just some of the examples of local refugees that I could name. We must keep in mind that there are always more people than we can help. But as we learned with the refugees, if each church adopted one the effect can be profound.

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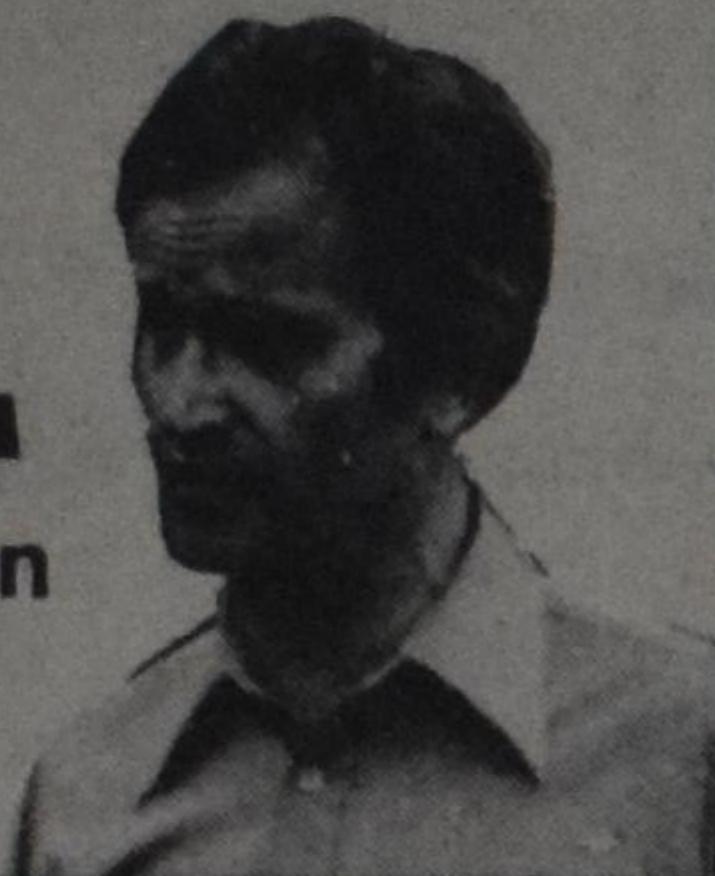


Society

Cross

Examination

Bernard Zylstra



Bernard Zylstra

Francis Schaeffer, whose death we now mourn, ranks with Carl F. H. Henry, founder of *Christianity Today*, and Billy Graham as one of the most outstanding leaders of evangelical Christianity in our generation.

His was a remarkable mission. In the late forties he and his wife Edith left the United States to establish L'Abri near Lausanne in Switzerland as a haven for the spiritually disenchanted youth of a culture without hope and a church without conviction. What made Schaeffer unique — in distinction from Carl Henry and Billy Graham — is that he addressed both that hopeless culture and that convictionless church. He could do that because his own moorings, after conversion from atheism, were in the Calvinian Reformation.

Schaeffer took as his point of departure the firm conviction that the revelation of the Scriptures is the basis for life in its entirety, and that Christianity has built into it an all-encompassing worldview which, if worked out, is relevant to every area of human endeavor. Because of this he was able to address the despairing youth of North America and Western Europe. The message he preached was directed not only at the salvation of souls but at the salvation of total lives.

Schaeffer worked out his mission in numerous directions. For twenty years, from 1948 to 1968, he evangelized in L'Abri. But L'Abri was not only an evangelism centre. It was in itself a whole spiritual community where the brokenhearted were given an opportunity to pull their lives together, in prayer, in fellowship, in Scripture study, in working together at common tasks, and in discerning the apostate spirits and philosophies of our time. And after the despairing ones were rooted in the hope that is in Christ, they would depart to practically every part of the world as links in that worldwide family of L'Abri, bringing the good news to others.

And then, early in 1968, Schaeffer published *Escape from Reason*, the first of two dozen books in sixteen years. Schaeffer was not an original thinker. But he certainly was an original communicator. This in itself was a direct result of his understanding of the church in our confused culture. This is what he said about the role of the church in the first paragraph of *Escape from Reason*: "It's responsibility is not only to hold to the basic, scriptural principles of the Christian faith, but to communicate these unchanging truths 'into' the generation in which it is living."

Schaeffer made himself clear, to hundreds of thousands of persons the world over. That's what distinguished him from reformed thinkers like Herman Dooyeweerd and Cornelius Van Til. One can go to nearly every campus in

Francis Schaeffer 1912-1984

Canada and the United States and ask students: "Why did you become a Christian?" Many will answer: "Well you know, someone gave me a book written by Schaeffer!"

What Schaeffer taught them was the certainty of the revelation of the Gospel in Holy Writ. But he did more. He also taught them the meaning of the spiritual opposition between belief and unbelief, between the truth of Scripture and the untruth of modern thought. Schaeffer revived a sense of what Abraham Kuyper called the *spiritual antithesis*. In his last book, *The Great Evangelical Disaster*, published just a few months before his death, he wrote: "the Scriptures make clear that we as Bible-believing Christians are locked in a battle of cosmic proportions. It is a life and death struggle over the minds and souls of men for all eternity, but it is equally a life and death struggle over life on this earth." "It is a real spiritual battle, but it is equally a battle here on earth in our own country, our own communities, our places of work and our schools, and even our own homes. The spiritual battle has its counterpart in the visible world, in the minds of men and women, and in every area of human culture. In the realm of space and time the heavenly battle is fought on the stage of human history."

Schaeffer drew the battle lines in his numerous books. He fought the accommodation in the nature-grace philosophy of Thomas Aquinas and his modern followers. He fought the autonomy of reason in John Dewey, Heidegger, and Skinner. But he went far beyond the philosophical battle. He posited the "absolutes" of revelation in ethics, particularly in issues like abortion. In his later writings, he began to argue for a radical Christian approach in politics because he sensed that the foundations of justice were no longer secure in the dominant humanism. And in his last book he took a stance against what he called "The Great Evangelical Disaster" — "the failure of the evangelical world to stand for truth as truth. There is only one word for this — namely accommodation: the evangelical church has accommodated to the world spirit of this age."

Not everyone will agree with the lines of battle Schaeffer drew. I myself continue to have misgivings about what I think are remnants of rationalism in his philosophy. And I believe that his view of liberty is too dependent on John Locke's humanist individualism. But at the time of his death there is room only for gratitude for what God has given us in the tireless mission of Francis Schaeffer.

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

Bible Conference to offer varied speaker menu

This year's speakers at the Cascade Family Bible Conference will be Rev. Ken Vanderwall, campus pastor at William Paterson College, North Haledon, N.J. and Rev. Jerry Vreeman, former associate with the Back to God Hour and currently serving in media ministries, Ms. Joanne De Jonge, teacher, and author of the *Banner's* "The Young Look" pages, will participate in

the children's program. The cost of the conference — just \$30; the place — Warm Beach, Washington (near Everett); the dates — July 2-6. There is plenty of room (239 campsites) to accommodate everyone. Registration forms are available from 1st CRC, New Westminster, BC.



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JOHN & HENNY TJOELKER

Christian scholar on ownership

... continued from page 1.

While the Bible reports that early Christians had "all things in common," that refers to their use, rather than their title, he said. Ananias and Saphira were struck down by God not because they had land, but because they lied about how much they had sold it for when they said they were giving the full proceeds of the sale to the church.

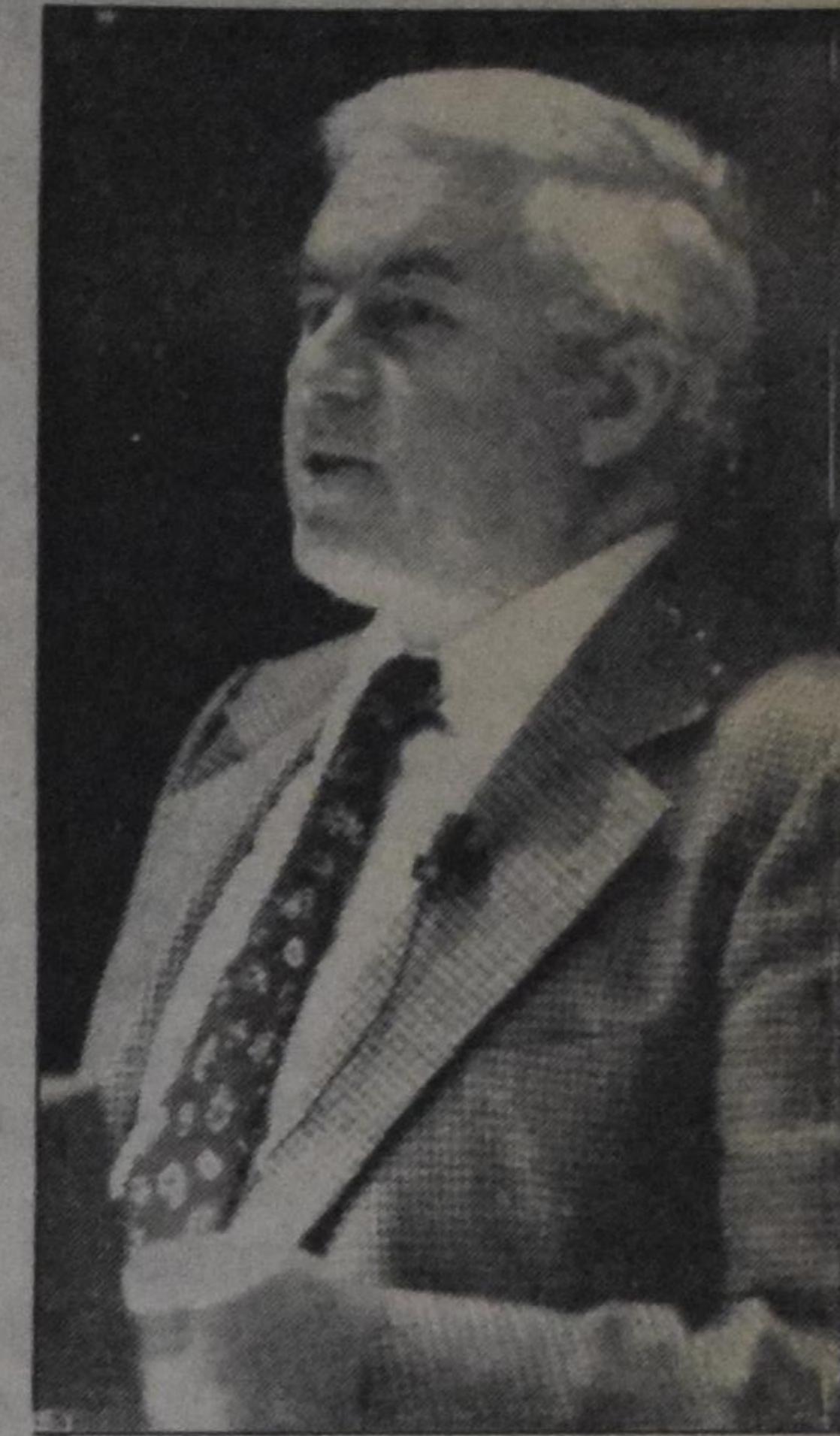
A famous statement by Chrysostomos, that "private property is theft," was not a call to collective ownership, but to responsible ownership in the face of the Roman law concept, still present in some modern legal codes, that one has the "right to use and abuse" one's own property, Bockmuehl said.

This concept was popular during the Renaissance and the Enlightenment because it emphasized the autonomy of man. But it led to terrible excesses, Bockmuehl said.

Sir William Blackstone extended the principle to the point where not even God had the right to interfere with man's absolute control of private property. Jeremy Bentham equated property with goodness and happiness to the point that "I am my property and my property is me," Bockmuehl said.

Among the consequences were the "enclosures" of the mid-1800s in which thousands of English and Scottish tenant farmers were kicked off small holdings so the owners could combine them into large sheep pastures or hunting preserves. The closing of coal mines in Wales, because manufacturers wanted to relocate steel mills and use other sources of coal, was another instance where human values lost out to property values.

The biblical model of property



was designed to keep property and wealth widely distributed so that everyone would have enough, Bockmuehl said, suggesting that the co-operative is a more Christian organization than either the collective or the strictly private use of property. Unfettered free-market capitalism often leads to powerful monopolies which concentrate wealth in a few hands, while Marxism concentrates wealth in the hands of the state.

The Bible emphasizes that ownership must have a purpose or function, Bockmuehl said.

"It would support ownership of homes by those who live in them, of lands by those who farm them and of factories by those who work in them, or at least giving some form of control or security to those who work in them."

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Church

Pastoral Pondering

God has a plan for the Jews, Part 4

John G. Groen

In my first three articles I came to the conclusion that in Jesus' Kingdom strategy He may well use the Jews and the old promised land to further conquer the world for Himself. What will the Jews' full inclusion and acceptance be for the world but life from the dead!

Some of you may ask, "Why spend time on the future of the Jews and their land?"

True, we should not blow this reflection on the Jews out of proportion; it is not a matter of salvation. (But if we only spend our breath on matters of salvation, why has so much already been said about baptism, women in office and common grace?) These are not matters of salvation either).

A sign of the times

The very good reason for thinking about the Jews is that if indeed they will be fully accepted by God into the worldwide congregation of Jesus, then God's Temple-building in this world is fast nearing completion; then the conversion of the Jews becomes a sign of the times.

Believers must understand such signs and the new seasons and opportunities of the Lord in His Kingdom work. As pastors, we must tell God's people about the times of God. We would be blind leaders if we did not. So there is strong pastoral motivation behind these articles. Must we tell our congregation that the temple of God is growing to its completion when the Jews come into it (Eph. 2) and that that temple has come to its completion, (Rev. 11:1) and is therefore, to us, a sign of the times; or must we say nothing about this? Let me explain.

Abraham's family

Ephesians 2:11-21 speaks of the incorporation of the gentile believers into the family of Abraham, the old olive tree of Rom. 11. We gentile believers are no longer strangers and sojourners but fellow citizens with the Old Testament saints. Of this dwelling place of the Spirit, this Temple, Jesus is the Cornerstone; in Him the whole structure is joined together and grows into a holy Temple in the Lord.

That Temple is now under spiritual construction; when the Jews enter it also, they will become a blessing to the world; then the completion date will be fast coming near!

In Rev. 11:1 John sees the Temple of God as having already been fully completed; it faces the final time of apostacy, and with that comes the end. Therefore the growth of this Temple of God in the world is a sign of the times, a most beautiful, observable sign for believers.

In conclusion, when you and I will one day enter into that glorious New Jerusalem, we'll see names that will truly strike us; on the gates of this New Jerusalem will be inscribed the names of the twelve tribes of Israel (Rev. 21:12). Throughout all the ages God has not forgotten and will never forget, the status of His original covenant people, into whom we, believers from the outside, are incorporated. And we will look at these names and understand better that the Jews were and still are *beloved* for the sake of their forefathers. And we will rejoice over God's eternal faithfulness which has won over gentile and Jewish unfaithfulness.

John Groen is pastor of the Christian Reformed Church of Burnaby, BC

Church News

Christian Reformed Church

Called

— to Bethel, Saskatoon, Sask., John C. Ribbens of Jenison, Michigan

— to Blenheim, Ont., Rev. Joe Veltman of Brooks, Alta.

— to Clinton, Rev. J.W. Jongsma, Shalom Brantford

Declined

— to Acton, Rev. J.W. Jongsma, Shalom Brantford

Accepted

— to Honolulu, Hawaii, Rev. W. Dean Dyk of 1st Calgary, Alta.

— to Faith, Burlington, Ont., Rev. Jack Quartel of Calvin, Ottawa, Ont.

— to Collingwood, Ont., John E. Top of Collingwood, Ont.

Rime or reason

It must fall under errata: that many budgets have shown in churches called Maranatha burdens of long-term loans

Sy Nodd

God's people of Laodicea lived in split-level homes; but a spiritual anemia had turned their hearts to stone.

Klaas Sis

Pastors and wives rejuvenated

The annual spring Alberta and Saskatchewan Ministers' Workshop was held in Calgary on May 14-16. Some twenty-five pastors and wives from both Northern and Southern Alberta attended. While many activities were shared, the major workshops were geared for pastors and wives separately.

The pastors were enriched by the presentations of Dr. Peter Craigie. Dr. Craigie is the Dean

life is to risk nothing.

The person who risks nothing, does nothing, has nothing and is nothing.

He may avoid suffering and sorrow, but he simply cannot learn, feel, change, love — live.

Chained by his certitudes, he is a slave, he has forfeited freedom.

Only a person who risks is free.

With Christ we dare risk, for our Victor removes the fear of losing.

**Bulletin of Telkwa CRC,
Telkwa, BC**

of Humanities of the University of Calgary, and an eminent Old Testament Scholar who has written commentaries on the Psalms and Ezekiel. His lectures on these books were characterized by knowledge, practical wisdom, and a sharp sense of humor. We heartily recommend him to groups seeking a lecturer on Biblical subjects.

Featured speakers for the women were Herman and Betty VanderBurg, counselors at Sonshine Centre in Calgary, a ministry to hurting persons. Betty did a session on intimacy in relationships, and Herman did a session on good listening. Still other sessions were discussions on stress arising from expectations of ministers' wives, and a discussion of the book *A Life Planning Guide for Women*, by Mary VanderGoot.

Of course, not all the time was spent on study. There were times of worship, both formal and informal. These included a sermon by Rev. Frank Breisch on Ezekiel 1 & 2, singing, prayer, and expressions of liturgical dance and drama. Recreation included swimming at a wave pool, going out for pizza, and a talent night with poems, songs, games, and humorous routines.

This time of fellowship renewed us for service to the Lord Jesus and strengthened our bond to one another. So it was also with sadness that we said farewell to Dean and Deanna Dyk, Gerry and Jackie Hoogterp, and Henry and Jan Wildeboer as they leave our Classis to serve elsewhere.

**Rev. Joe Veltman,
Brooks, Alberta**

Do hungry sheep skip meals?

Every now and again someone will make the remark to me about a sermon I preached in the afternoon: "You should have preached that sermon in the morning when more people are in church. That was a message everyone should have heard." I understand what these people are saying as I am sure we all do.

But what really should a pastor do? Should I rank sermons in "importance" and then preach the "important" sermons in the morning and the "unimportant" ones in the afternoon? That doesn't add up either, does it? If preachers took that kind of attitude to the worship services, then pretty soon the congregation would catch on and begin to attend only the "important" services.

Furthermore, I ask myself, why is it that for many people, the morning service is the one to attend, and that there is virtually nothing that will draw them to attend the 4:30 p.m. service?

Is church attendance simply a well defined habit without content? Are they only interested in putting in their time — or are they actually interested in the things of the Lord? And if it is the second, then why does NOTHING draw them to the second service?

This bothers me tremendously. As a pastor I am trying to feed you from the rich table of the Lord. But some



people skip half the meals. And repeatedly I have experienced it that these same people ask the various questions that I have sought to address from God's Word in some afternoon service.

It doesn't add up, does it? Hungry sheep that skip meals. Or aren't they really hungry for the Lord's food?

**Bulletin, Bethel CRC,
London, Pastor Stel**

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The United Church reaches out

Johan D. Tangelder

How does the church confront the nation's social crisis caused by strikes, depressions, recessions, unemployment, bankruptcies, poverty and greed? How can the church aid the poor and overcome injustice and corruption in Third World countries?

For years the church at large withdrew itself into spiritual isolation and failed to be the salt of the earth. The soul was more important than the body. In reaction the so-called "social gospelers" appealed for the social application of the Gospel.

Social Gospel

Walter Rauschenbusch (1861-1918), whose commitment to social Christianity gained him the title "Father of the Social Gospel in America," wrote, "When I saw how men toiled all their life long, hard toilsome lives, and at the end had almost nothing to show for it; how strong men begged for work and could not get it in hard times, how little children died ... Oh the children's funerals! They gripped my heart."

The church has a message for the poor. But just to talk to the poor is not good enough. Something corrective and tangible should also be done for all the needy and oppressed in the name of Jesus Christ, the Saviour. Unfortunately the social gospelers became dead and this-world-only oriented. Missions became a ministry of social development. No longer was the church trying "to rescue the perishing."

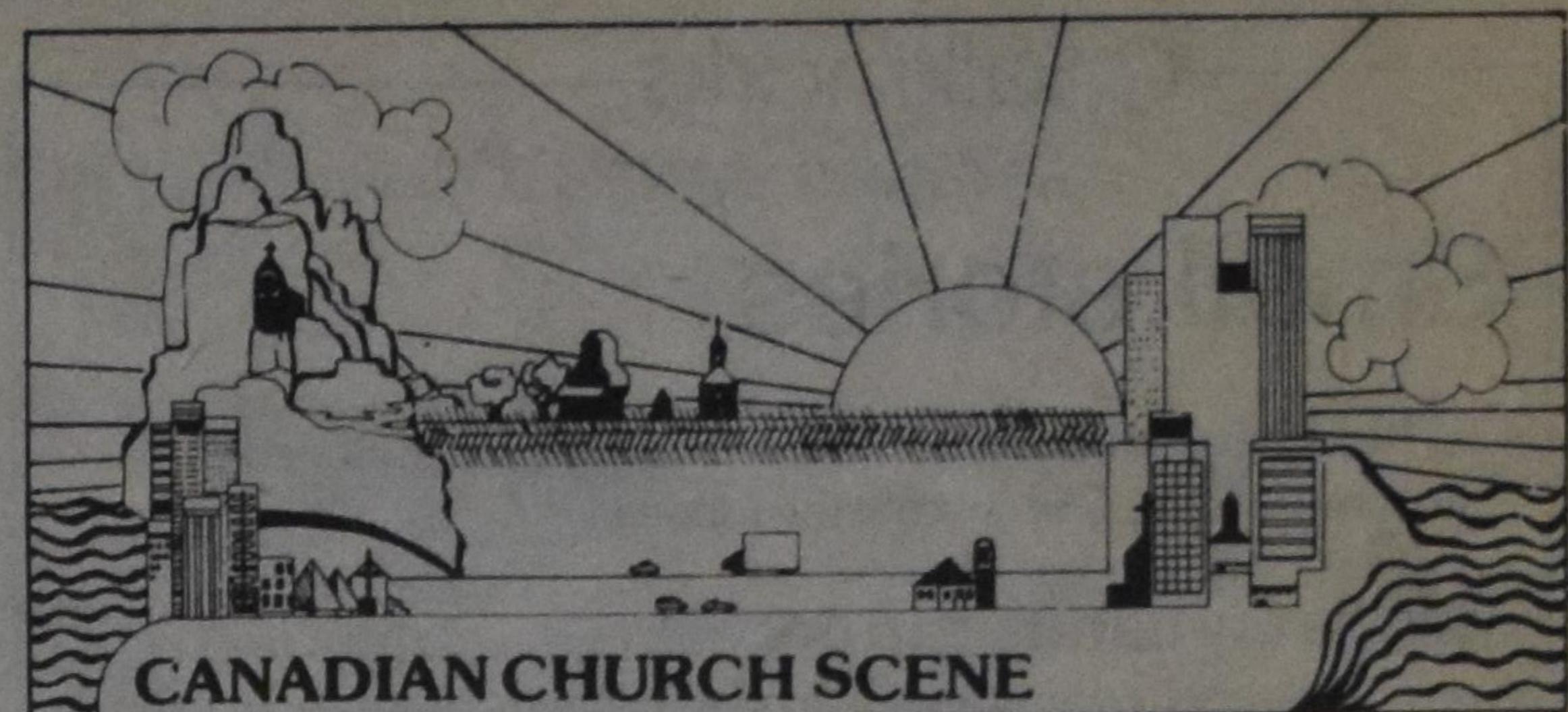
For the social gospelers the business of missions and evangelism is to encourage a greater concern for those outside of the Church, a concern that cannot cease until the abundant life for which the Church professes to strive shall be the portion of all. A UC social gospeler wrote in 1938, "Canada will not be a worthy land unless, while we strive for purity of life here, and for national contentment through just and brotherly relationships, our eyes also are upon the ends of the earth, and our endeavour to make the whole world Christian."

Peace movement

As a social activist church the UC is also a strong component of the peace movement. In 1959 the UC's Board of Evangelism and Social Issues urged that Canada set an example to the world by disarming immediately and use the money thus saved to help develop a United Nations police force, to promote peaceful use of nuclear energy, to assist underdeveloped countries, and to improve education and social programs in Canada.

Church historian Kenneth Scott Latourette remarked that "such pronouncements were said to have no wide influence." He was right. The arms race is still on. More money than ever is spent on weapons. Governments are obviously not listening to briefs presented by church committees or resolutions drawn up by ecclesiastical assemblies.

Since peace efforts have not made any tangible progress, a call has gone forth for civil disobedience. In 1983 the London Conference asked the



CANADIAN CHURCH SCENE

federal government to establish a peace tax fund as an alternative for conscientious objectors to the arms race, by withdrawing a percentage of their income tax. A resolution from the Conference's Church in Society Committee said, "there are times when Christians, in all humility, do feel compelled to engage in acts of civil disobedience against a civil authority, rather than commit an offence against the dictates of Christian conscience."

Taskforces

The UC has also a strong involvement with the task forces: Ten Days for World Development, Task Force on Churches and Corporate Responsibility, Project North, Interchurch Committee on Human Rights in Latin America, Project Ploughshares and GATT-Fly. These coalitions were described by the 1980 General Council as "a

manifestation of the ecumenical movement." They received \$190,000 annually and the equivalent of 200 days of national staff time from the Division of Mission in Canada.

Various speakers at the General Council stressed that the coalitions and their work were part of the church and should not be "misinterpreted as a small group of activists who are working on their own outside the mainline Christian denominations." The Rev. Pierre Goldberg of Montreal, in support of the task forces, argued that Christians have no choice but to side with the poor. Goldberg said that this coalition of ministry is "a test of United Church doctrine, worship and spirituality."

Johan Tangelder is pastor of the Christian Reformed Church in Strathroy, Ont.

Amiable discussion on hot topic

... continued from page 1.

Flikkema gave an historical review of CRC synods on the issues as she traced the CRC's reaction to the role of women within it and within society, beginning 1912-14, when the discussion centered on the right of women to vote in (U.S.) civil elections.

She indicated that the following continuum can be found within the CRC: women may not vote / women as household heads may vote / all women vote / women also serve on key committees, e.g. worship, education / deaconesses / adjunct deacons / full deacons / adjunct elders / full elders + clerk of council (1 church) / women on steering committees (unorganized churches) / women as summer interns (2 churches) / women had conducted entire services.

This range of differences in opinion and practice is sending mixed signals to Synod, Flikkema stated, making one clear acceptable decision difficult. The issue obviously involves both mind and heart.

On the intellectual side, discussion of hermeneutics and the nature of ordination and church office takes place. Here Flikkema warned against "playing Proof-Text Poker" — people with opposing views laying down texts to counter each other. Instead she urged



Morris Greidanus (l) and John Bolt — Is it significant that they are on opposite sides of a woman with her back turned?

the uncovering of Christ-centered principles.

Known paths

Our hearts, however, are involved in fear of change. "The known path leads to guaranteed results, but if we take the unknown path we don't always know what will happen." In addition, many women are hesitant to claim full membership in the church. For some, doing so may cause others to question their femininity or even their biblical commitment. There are unwanted challenges facing both men and women on this issue.

Regarding the future, Flikkema sees certain trends — continued inconsistency in use of women's gifts, continued differing opinions, continued lack of leadership from most of the clergy (it can be costly professionally), continued

confusion because "we have an emotional issue we're trying to settle in an intellectual way."

The issue will not go away; many women, clearly called, are being made to doubt, suffer, and struggle, she said, quoting Calvin College chaplain Dale Cooper. In the meantime, there will probably be more study committees and possible divisions within the church. But we must envision ourselves as the model of 1 Cor. 12 — truly one body with many members.

Two approaches

The Bolt-Greidanus dialogue, moderated by Jan Davies, while not answering any ultimate questions, helped to clarify two approaches to the women in office issue. Greidanus believes, with several of the early synodical committees, that there is no biblical impediment to ordaining women to any church office.

Bolt made a distinction between "teaching and ruling offices" and other offices.

Greidanus maintained that distinction develops as a result of imposing our view of church structure on the Bible: "You draw a line which (accommodates) our view of church office. But does the Bible?" Bolt said there are some forms of official ruling and teaching offices in scripture. But maybe our office of deacon is not the same as that in scripture." Bolt's presentation centered on secular feminism, which he said is for the most part antithetic to scripture.

He sees the feminist influence in culture and also feminist theology affecting the bid for equality within the CRC. He is afraid that evangelical feminists can not but eventually agree with radical (secular) feminists. Many in the audience seemed to

resent this assertion; even the use of the word "feminist" applied to those in favour of women in office coloured those whose views differed from Bolt's (though Bolt explained he used it only as a short-cut term).

Essentially, arguments used on both sides were similar to those put forth in the 1984 Synodical "Headship" Report. Greidanus closest to Minority Report II, Bolt closest to the Majority Report, though Bolt is not convinced of a "universal male headship principle" such as that report espouses.

Perhaps the June 2 meetings didn't change anyone's mind. But they illustrated a willingness on the part of speakers and audience alike to listen to each other amiably, a big step toward becoming truly one body in Christ.

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School

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Small stories

The Grade 2 students of Fruitland John Knox Memorial Christian School, Ont., wrote the following stories:

Things my hands can do: With my hands I can read a book. With my hands I can ride a bike. With my hands I can wash dishes. I can colour with my hands. I can eat with my hands. My hands can comb my hair. With my hands I can pet a rabbit. With my hands I can play with play-dough.

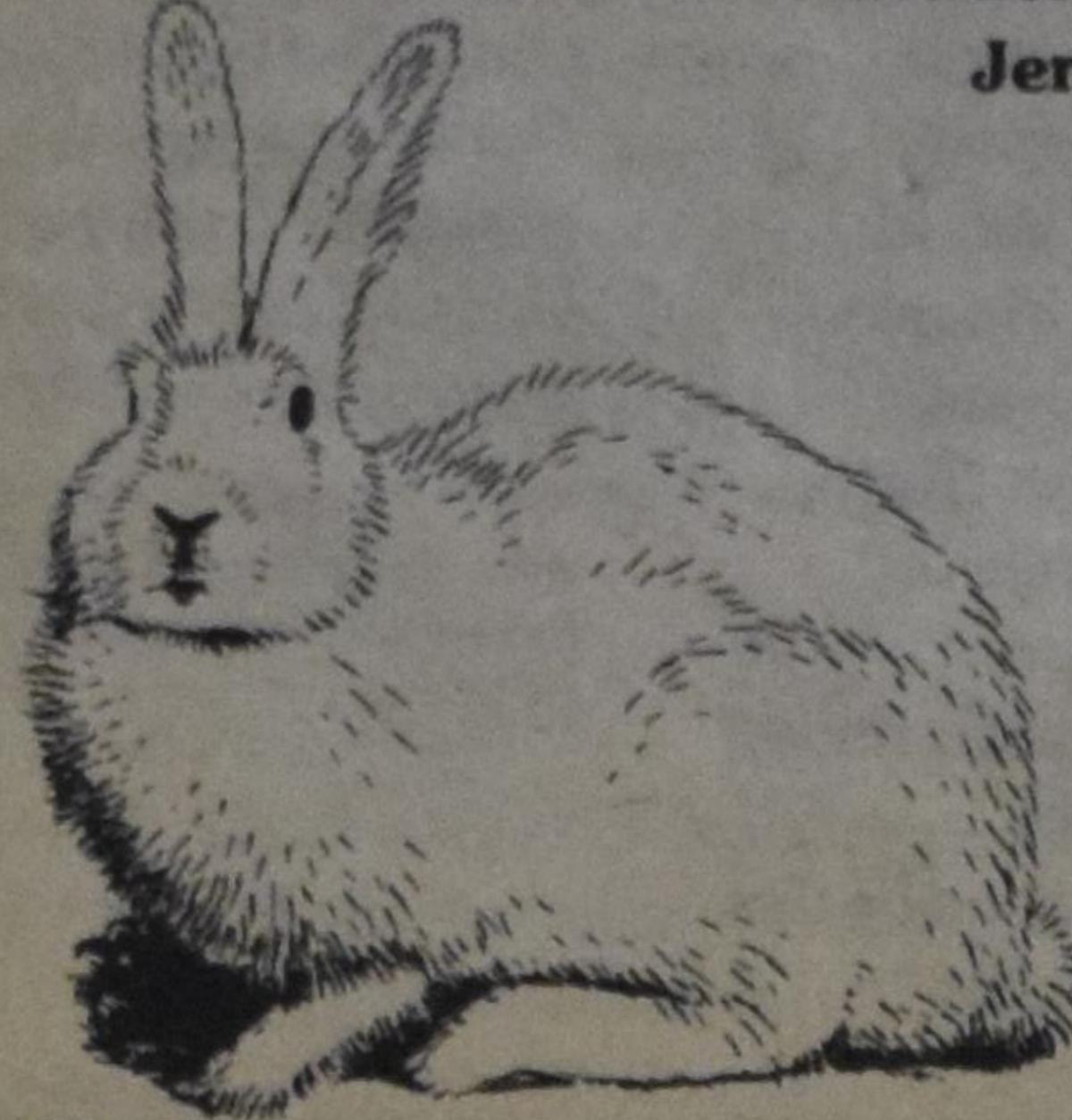
Melissa Potstra

My pets: My rabbits are very funny. One lies on its back and twists and turns. The other one climbs the side of its cage and puts its paws on the top when I put food there. One rabbit rolls over for its food, and the other one stands on its hind legs for food.

Trevor Koornneef

Moose, the rabbit: Moose likes climbing in his cage, and he has a nice tongue. He likes eating paper and pellets. He bit me. He has a nice face and his colour is all gray. He's shaped like a jack-rabbit. He begs like a praying mantis. I barked one time, and he came to me. He came to me when I whistled too. When he's scared, he puts his stomach up. I like him. In my house, I've had 24 pets altogether. He's furry. Maybe I could take a picture of him, if my Dad will let me take his camera tomorrow.

Jeremy Heeringa



A talk about Israel

"Mrs. Vicki Bach came to our class to tell about Israel. The Grade 5's came in our class to listen with us. She showed a coke bottle, and one side was Hebrew and the other was English. The 7-Up bottle was in English on one side and Arabic on the other side. She showed us a piece of salt and a rock was in it — from the Dead Sea. She showed us a bottle with coloured sand in it, and it has some pictures in it. We have something like the camel saddle she showed us. Jesus birthplace was still there. Jerusalem is on a hill. There is a church over the manger. We saw a lot about Israel. She also gave everybody a penny."

Joey VanderKolk, grade 3

Reprinted from FJKMCS Newsletter

Common concerns across the country

Ellen Zwart

Calvinist Contact continues to receive many school newsletters. We appreciate your efforts to keep us informed about what is happening at your school. It is indeed a privilege to hear from a dozen or more school communities each week.

A number of common threads run through the letters, whether the school be a well-established one in western Canada or a smaller school society struggling with growing pains in the prairies or a school that is working to establish an identity in the Maritimes.

An item that all Christian schools and their boards continue to struggle with is their relationship to the government. Both in Ontario and Alberta the intensity of the struggle for independence is heating up.

The Calgary Christian School Newsletter of May 17, reports that the Committee on Tolerance and Understanding has submitted its draft recommendations which will ultimately have a great deal of bearing on the new School Act

being formulated.

What is alarming about their recommendations is that all private schools be placed under the jurisdiction of the local public school board if they wish to have funds allocated to them from the provincial government — up to 75 per cent. It does not take a terribly perceptive mind to read between the lines and see a clear loss of control over their curriculum and their very identity under this arrangement.

Included in the recommendations are that category 4 private schools be abolished and that the new "alternate" schools as they would be known as, would receive up to an additional five per cent in grants from the provincial government to help them develop inter-school experience programs such as science fairs, cultural programs, sports events, debates, school exchanges etc., (in conjunction with their public school affiliate).

In Ontario, the battle is of a different nature, although equally fundamental in terms of the existence of Christian and

other alternate schools. Ontario is still striving for official government recognition.

The Association of Alternative and Independent Schools continues to bring pressure on the three political parties in the Ontario Legislature to show their true colours with respect to their stand on the "independent school question."

Within the last two months or so, many schools throughout Ontario have been preparing petitions signed by their constituencies which they have presented to their Member of Parliament with the request that the petition be read into the legislative record. OAAIS' recent newsletter reports that a "brush fire" started with the initiative in Barrie to fire up the entire province. At last count, 40 petitions were circulating in some 50 constituencies.

"Hardly a day goes by without some MPP standing up in the House and reading an appeal from alternate school supporters," or "choice education" supporters, as their slogan reads.

The Saskatoon Society for Christian Education, too, is seeking to influence the government's thinking about the place and task of independent schools on the Manitoba educational scene.

The Saskatoon Christian School rents the John Lake Public school and enjoys good relations with that board, but they, too, face many closed doors as they attempt to explore ways of working and sharing together.

Items that continue to be woven into the tapestry of Christian education across the country, particularly at this time of year include plays, festivals, such as the Fine Arts Festival recently held in Abbotsford. The two-day event included music, poetry, creative writing, fine arts and the play *Oliver Twist*. King's County Christian School in Nova Scotia is putting on a musical presentation called *Enchanted Journey* from the book *Pilgrim's Progress* by John Bunyan.

And finally, the matter of raising funds for the ever-burgeoning costs of Christian education remain high on the agendas of newsletters. Christian school supporters have become extremely creative at raising money. King's County reports that a "big yard sale" will be held on the school grounds on the twenty-third of June. Bedding plants will also be sold. This item points up again how broad the Christian school community is. Vancouverites have probably had their bedding plants in for some time already!

Resolution charges Ontario with discrimination

The Federation of Independent Schools in Canada has forwarded a resolution to the Government of Ontario charging the province with discrimination against the parents and children of independent schools.

The FISC resolution singles out Ontario which is virtually alone among the Provinces in denying parents any share of the education tax dollar if their child is enrolled in an independent school. Most provinces provide various levels of public funding for such schools. Ontario and New Brunswick do not.

FISC believes the two provinces' refusal to financially support the "parents right to choose the kind of education that shall be given to a child" is a major reason why Canada is one of the few countries that has

not endorsed the U.N.-sponsored Convention Against Discrimination in Education.

Delegates to the national independent schools coalition are also studying the implications of the Canadian Charter of Rights and Freedoms as a possible avenue for parents who want a federal court ruling on behalf of their right to select an alternative to a public school education for their children.

The Federation notes that there has been a swing towards recognizing and supporting independently-sponsored schools by provincial governments over the past several years, but that parents in the provinces that provide no support are increasingly frustrated by their governments' failure to recognize a basic human right and the public service role of their schools.

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Special Feature

I am Shane

The story of a boy's conquest in the face of a severe handicap

Bert Witvoet

Grade six students at Calvin Memorial Christian School in St. Catharines will never forget the important learning they experienced by having a classmate who suffered from cerebral palsy. Shane Roorda was that classmate. He died on April 24 of this year, quite suddenly.

In order to ease the shock which an announcement of Shane's death would bring to an unsuspecting class, teacher Bram Hoff improvised a scene of first announcing that Shane was very sick, having a teacher walk in a little later to break the news that Shane had died, when all along he knew that Shane had passed away.

Who was Shane? To answer that question one could do no better than go to Shane's own speech entitled "I am Shane." (reprinted on these pages). The title came indirectly from a book the class had studied this spring called *I Am David*. Shane had liked that story as had his classmates. It was about a courageous young boy who struggled against high odds to find his mother and his identity.

Shane did not have to find his mother. She was there from birth to help and sustain him. She was there to write out the speech that Shane indicated by pointing to letters on his spelling board. Shane's cousin read it to the class in March of this year.

From the speech one can tell that Shane had found himself, because he had found his Father in heaven. His conquest was ever so complete as that of the boy David in the book he had read.

A bright child

It is also abundantly evident from the speech that Shane was a very intelligent boy. Without question he was the star pupil in his class. Yet, he could not communicate orally. The only way he could express himself in class was to groan or move his eyes.

What was a boy like Shane doing in a regular classroom? One has to go back a few years in talking with his mother.

Nancy Roorda, nee Henley, was a teacher before she and Doug raised a family. Together they had Dan, Julie and Shane. Nancy decided to devote herself to teaching this child suffering from cerebral palsy.

At age three she began using the "Bliss" symbol board. "He was bright," she recalls, "and I could do many things with him." By pointing to certain symbols he could indicate to her what it was he wanted to say.

When they still lived in Woodbridge, Nancy took Shane to kindergarten and stayed with him all morning, helping both Shane and the



teacher. But after kindergarten, school officials felt that a child that needed so much attention should not continue in a regular program.

After the Roorda family moved to St. Catharines, Shane was enrolled in a Crippled Children centre. But Shane was not very happy there. Being an outstanding student, he was bored, did not feel challenged. The symbol board was not sophisticated enough to allow him to express his thoughts and he ended up reading books that were way below his reading level. According to Shane's father, Doug, this was no reflection on the Centre, which offers an excellent program for most children.

After some consultation with Calvin Memorial, Shane was allowed to start grade three, mornings only. It was not easy for students and teacher, but somehow the experience became successful for everyone involved. Shane put on some weight and was obviously a happier child.

He had already switched over to phonetic spelling instead of using symbols, and through the help of his mother, teacher and fellow students his beautiful mind unfolded freely.

Shane in class

"It was hard at first," recalls teacher Bram Hoff, who had Shane this year in grade six.

Other teachers had gone through similar difficulties the years before. "It was kind of scary. He was a frail boy, he just sat there and did not move. He could hardly look at you. But fortunately the students were used to him. After a while I too began to feel comfortable."

It was not a lot of work, according to Hoff. His main concern was to make sure that the kids were signed up at least a month in advance for helping Shane. Helping Shane meant you had to turn the pages for him, write down assignments or notes. You would not go to Phys. Ed. because Shane could not go, unless it was to observe the class. Kids had to learn to talk to Shane and not get an answer back.

If the teacher or kids wanted him to communicate with them they would write a note and Shane would answer that at night through his mother. Only his mother could sense the movement of his hand to know where to place it on the spelling and symbol board. She would not let Shane spell the whole word if she caught on what he meant. It took Shane and his mother two hours to write out his speech.

Shane's presence had a wholesome effect on his fellow students, according to teacher Hoff.

"It made a boisterous class softer and kinder. They got used

to break the unexpected news. We fumbled it a bit with our quickly rehearsed plan. It didn't quite come off. A few started to cry, but most sat there stunned. Eventually the girls went off to the washroom where they could cry more freely. The guys stayed in the room and started to talk about it. There were only 20 minutes left in the afternoon session. At 3:10 we got together and prayed.

"The next morning we just worked on making cards in class to send to the Roordas. Toward the end of the morning the kids perked up again. We talked about it for a while. It was good that we could go through this as a group."

When asked whether he would recommend that more handicapped children be integrated into regular classrooms, Bram Hoff paused a moment. "It's not easy," he said. "For handicapped persons it can be good. They won't always have to focus on their handicap. And the benefit runs both ways. They will realize that there are other people in this world besides healthy ones."

"If the child is at the required academic level and it can be accommodated in the classroom, by all means! I wouldn't mind seeing more of it."

No need for pity

For Doug, Nancy, Dan and Julie Roorda, the sudden passing of Shane is a great loss. "Some people would say to me that Shane must be a burden," Nancy recalls. "They would say that right in front of Shane, not realizing that it was hard enough for him to be so dependent. But when you add it all up, he was a real blessing."

Shane wants to go to Calvin Memorial

It was Miss Hilda Brink, grade four teacher at Calvin Memorial, who was instrumental in having Shane attend grade three at Calvin for half days. Shane liked being in a regular classroom. In fact, the next year he wrote a letter to the Crippled Children Centre in which he explained why he would like to go to Calvin full time. Remember this is a nine-year-old boy writing.

"I want to go to Calvin all day in September because I learn more there. I am more motivated because I like harder work. I think I am capable of doing more difficult material than I learn at the Centre. Miss Brink always gives me books so that I can know more about social studies and science. There are no interesting books for me at the Centre library."

"The children at Calvin help me spell but the children at the Centre do not. Will you let me go to Calvin instead? My mother can do my therapy with me but I will miss going to see Mrs. Culbert. She is very kind to me and treats me like a special person. I like Mrs. Pratt too, but I want to be a scientist and I need to learn as much as possible. That is why I want to go to Calvin."

Shane's parents, on the other hand wrote down in a letter what their expectations were for Shane's education at Calvin:

"Our major concerns for Shane's education at Calvin are that he receives knowledge congruous with his intellectual and chronological age, that he has social interaction with peers encouraging Shane to respond to classmates, that he receives Christian orientated instruction in all aspects of his learning."

"We fully realize that Shane cannot physically participate in all class activities and that no teacher can be expected to spend time with Shane at the expense of the class. Shane is aware of his responsibility to respond always to his teacher so that he/she does not become frustrated. It is our intention to cooperate and assist in every way."

Special Feature

I am Shane

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"At first his classmates would treat him as if he were a younger child. They did not realize that Shane was at their level of intelligence. They would feel sorry for him and would write this in notes to Shane."

He got several badges too, the ones that required reading or writing, and also badges for his stamp, insect, post card and coin collections, of which he was quite proud."

Shane had a good sense of humour. One day in class the

as being funny. Shane did not like the silence during the offertory. He preferred music instead. So during the offertory he would sometimes let out a groan to show his displeasure. Doug would shush him.

A special person

Even though his wife was most involved with the nurture and education of Shane (Doug never had the patience to sense Shane's motions so that he could help him spell, even though he tried very hard), Doug felt a special bond with his youngest child.

He tried to encourage Shane. He was always looking for ways of making life easier for Shane and Nancy: build a higher bed, change the bathroom, build a ramp. This last year he encouraged son Dan to develop a computer system for spelling,



A family picture taken early in 1984. From l. to r.: Shane, Nancy, Doug, Julie and Dan

"Shane would write back at night, 'Why feel sorry for me? I'm sitting in a comfortable wheelchair. I don't have to walk to the library like you do.' Eventually the kids caught on and respected him."

"It was Shane's idea to go to Cadets at Church," says Nancy. "He liked to be with his peers."

Bible lesson was about Daniel in the lion's den. When the teacher came to the part of the hungry lions, Shane let out a roar, and everybody broke out in loud laughter.

Doug Roorda recalls how Shane would make a laughing sound in church when something in the sermon struck him

"My love for a special family and friends will sustain me and I know I am a child of God."

so that Shane could spell on the television screen by simply operating a chin bar. But Shane got sick before they could try it out.

"It was a one-way conversation between us," said Doug. "But I always knew he understood me. I let him know what my plans were and offered to take him out. Somehow I felt closer to him because he needed so much care."

For the Roordas and their friends Shane was a unique

Daily schedule for Shane, assisted by Nancy

7:00	get up, 1 hour for breakfast
8:00	get dressed and to school
8:30	at school
10:45	Nancy picks up Shane
11:00	20 minutes therapy at home
11:20	1 hour for lunch
12:20	Shane watches some TV
1:15	back to school
3:10	return home
3:20	snack and therapy
5:40	1 hour for supper
7:00	home work for 1 or 2 hours
9:00	to bed

person. His maturity came out in a note about his allergy to additives:

"I do not like not being able to eat all the special treats. Mom let me eat carrot pudding and I did not get sick. It was delicious."

mother Nancy. She devoted her life to working with Shane, feeding him, teaching him, writing for him. She was his mouthpiece to the world. When Shane died part of her life died.

But what she and Doug and

the others have are wonderful memories. What other person can treasure in his or her heart a confession of faith and love like the one made by eleven-year-old Shane in his speech to his classmates and teacher: "What more could I want because my love for a special family and friends will sustain me and I know I am a child of God"?

Mom is too careful about my food because she does not want me to be sick. Chocolates make my tastebuds tingle, but Mom would never give me one. That is the worst part of Christmas for me."

He ended the note saying, "I enjoyed my winter holiday but I like school too." The last sentence reveals how school became an important part of Shane's life.

But the key to his success in a regular school was no doubt his

The christian school and the

Andy Vander Kloet

What can or should christian schools do for children with severe handicaps, be they mental or physical? That question was raised by the 100 participants attending a conference in Brampton, Ont., recently, sponsored by the Ontario Alliance of Christian Schools (OACS)..

A 1983 survey conducted by OACS discovered that most schools provide some remedial and special education instruction at the general learning disability level and that approximately 50 per cent have at least one teacher with special education training. A few schools have admitted students with severe handicaps and other disorders. However, there is a significant number of students within the christian school community who are not enrolled in christian schools. The initial survey suggests a minimum of 30 students in the

trainable and educable mentally retarded categories.

OACS is the organization for District 10 schools of Christian Schools International in the province of Ontario. It serves 58 elementary schools and 12 secondary schools with 9,825 students.

All children entitled

Confessionally, christian schools take the position that all children of christian families are entitled to a christian day school program. This was the perspective presented at the conference.

Practically, schools serve a limited range of students, leaving families to fend for themselves in selecting appropriate alternatives for students with severe handicaps.

Conferees attempted to come to grips with the issue by asking: what options currently exist for christian parents? Within which range of

"exceptionalities" should the christian day school provide instruction? Should christian schools develop a normalization (mainstreaming) approach? Is there a need for, or does the possibility exist for establishing a regional or central institution in Ontario comparable to Elim Christian School in Chicago?

Dr. Gordon Bergman, Director of the Special Education Branch of the Ministry of Education and former chairman of the committee that drafted **Bill 82** (a bill that calls for the public school system to provide education within the local public school for all children of the community), pointed out that before the passing of **Bill 82**, public school boards could provide special education, now they must. He felt that this was a piece of responsible legislation since more students have access to public school services.



How can I climb those stairs?



Shane with his grade 5 classmates and teacher Mr. Leech in 1983

I am Shane

(a speech given in March, 1984)

Cerebral Palsy is the reason I am in a wheelchair. Do you know what causes cerebral palsy? Sometimes a baby does not get enough oxygen when it is born and that causes the brain to be damaged. If a little baby gets seriously ill and has a high temperature or if a child receives severe head injury like a car accident, their brain can be damaged.

How the brain is damaged decides what type of cerebral palsy a person has. Mostly it is the bottom part of the brain called the cerebellum which is affected because that part controls the muscles. It is the motor area. Then a child is spastic. His muscles are tight and it is hard to move. If the inner portion of the brain is affected, the child is atetoid. Then the functions such as speech and sight are not able to work. I have both kinds.

A quadriplegic has problems with his arms and legs. Some children just have problems with one side of their legs or their arms. The work of the therapists is to exercise the muscles so they do not get too tight. I do exercises every day but my muscles still get tight. My wrists bend because my muscles are tight. That is why I wear casts to keep the muscles straight. I have to wear them all night too. It is not comfortable because I get "pins and needles."

I go to a physio therapist at the Crippled

Children's Centre. She can evaluate my needs for new equipment but an orthopedic doctor has to prescribe it. A new insert for my wheelchair costs \$571 and the headrest costs about \$150. They are very expensive. My front wheels cost \$87 but I do not feel uncomfortable bumping along the sidewalks anymore.

The worst problem I have is when my allergies make me sick. Can you imagine not being able to eat junk food? I can't because it makes me sick. However, I still like chocolate bars and ice cream.

All the times I go to a mall, people stare at me. That is very annoying but I realize people are curious. Little children call me a baby because I have a funny stroller. Many children think my wheelchair is neat and would like a chance to ride in it. I think my favourite comment was from a boy who said, "Look at the boy in a wheelbarrow!"

The comments people make sometimes upset me and I wish I could answer vocally. My mother usually does.

Handicapped means a lot of things and I am considered seriously involved. God still lets me do many activities because I am blessed with intelligence. What more could I want because my love for a special family and friends will sustain me and I know I am a child of God.

handicapped child

However, he stressed, the primary focus must be on the "individual" with exceptional needs.

The placement of such individuals must be integrated with the correct individualized program, he pointed out.

They should be integrated into the ordinary school population, he said, but this does not necessarily mean they be placed or mainstreamed into a regular classroom setting.

Dr. Bergman advised the Christian schools to obtain the literature from the Ministry of Education concerning handicapped children. The Ministry's special education officers in six regional offices are available for consultation to the Christian schools, he said.

Trend away from institutions

Speaker Don Campbell, Director of the South Huron Association for the Mentally

Handicapped and national board member of Elim Christian School, pointed out that **Bill 82** shifted the responsibility for educating mentally handicapped individuals from developmental centres and other agencies, to public education boards.

However, he felt that cooperation and sharing of expertise would aid the long-term commitment that is needed in working with the mentally handicapped. "These children need both the care and education components since many require medical care, therapy and sensory development," he said.

Individualization is important for such a child, Mr. Campbell stressed, because a program needs to be built for and about the child.

Mr. Campbell explained how Elim Christian School functioned as a highly specialized service for a wide

range of handicaps. Few Canadians attend the school because of cost and the distance the child is from family members. He expressed a caution in erecting another school like Elim in Ontario because the trend is against institutionalization. Again he stated that cooperation with other agencies would be more beneficial.

Special needs

Knoll Churchman, Executive Director of Christian Horizons, dealt with the need to find appropriate aims and alternatives for the mentally handicapped. He listed some of the anguish and cruelties handicapped people suffer because of societal and educational structures. He pointed out that the mentally handicapped need acceptance by others and that there is a maintenance of their physical, mental and social needs. They

Long live Loren ... in the family of God

We praise God for the large group of young men and women who have expressed their desire to publicly profess their faith in Jesus. But there is one brother in the group whose ability to articulate his Christian faith could well be called into question.

No, I don't mean to suggest that we should have any doubts about Loren's commitment to Christ. Loren loves his Saviour. But what can you and I say about his ability or inability to intelligently express his decision to follow the Lord?

You know, there was a time when our mentally retarded brothers and sisters were considered incapable of becoming members in full communion. It was argued that they could not possibly understand what we mean by public profession of faith. And it was believed that they could never grasp the significance of the sacrament of Holy Communion. And, no, we could not really give them the privileges of voting at our congregational meetings. Imagine!

Now, it is true, of course, that a good number of our mentally handicapped members cannot and should never vote in any of our church elections. I also realize that Loren understood little or nothing of anything I taught in the pre-confession class he attended. And I am very sure that Loren will be totally unaware of what the reformed confessions say about Holy Communion when soon he will

be eating and drinking at the Lord's Table.

Nevertheless, we cannot deny Loren nor any of God's mentally disabled children the privileges of full communion when they, in their own way, show a commitment to Christ and his Church which often puts many of us to shame.

No, Loren cannot even read the lines I am writing here. And our brother has never yet understood one of the many sermons I've preached. And if anyone should ask him the questions in the form for public profession of faith he wouldn't know what to say.

But ask him why he loves to come to church on Sundays, or inquire after his favourite hymn, or look at the smile on his face when he's in the company of his friends and fellow-believers at a congregational meeting, at a hockey game, or at a party, and you know where Loren's heart is.

Yes, Loren loves to be with God's people. He needs the communion and care which Jesus wants him to enjoy fully. And, therefore, we welcome him into the full life of the church's fellowship.

And while we welcome him, let us pray that all our young men and women who profess their faith may have this same sincere desire for the church's fellowship which Loren has.

Rev. Peter W. DeBruyne,
2nd CRC, Brampton



are unique individuals with exceptional needs.

These speakers instilled into the audience a greater awareness for the needs of the severely handicapped. They emphasized that the needs of this type of individual be met by supplying the appropriate program and placement.

Challenge ahead

The conference laid the foundational perspectives for the challenging task that faces Christian educators today. Long term goals and action must be implemented on two levels: each Christian school needs to

assess carefully what the local needs are. It will have to consider what services and personnel are available and give aid in the decision about the education for the handicapped child.

OACS, in conjunction with other Christian agencies will need to seek ways to expand this service for the handicapped in the Christian educational community.

Andy Vander Kooi is a member of the OACS Special Education Committee. He teaches remedial education at Calvin Memorial Christian School, St. Catharines, Ont.

FOR KIDS ONLY



LEARN

A dandy plant

Hi, my name is TARAXACUM OFFICINALE, but you may know me by my common name, DANDELION.

Can you help me? I've been having more and more problems with adults. They consider me a pest and will go to all lengths to destroy me. I've come to the conclusion that they probably don't know much about me and consider me just another ugly weed. Please, the next time you see your Mom or Dad reach for the weed killer, tell them about me.

I'm really quite attractive! Look closely at my blossoms and you'll see a hundred different shades of yellow and orange, like a burst of sunshine. Smell me, I'm like the fragrance of a dewy spring morning. Pick me and you're holding a whole bouquet of flowers. Each one of my "petals" is really a single flower. There are probably about 150-200 tiny flowers or florets on each dandelion stem. Little golden wisps curl over my florets. These are the stigma and are used for pollination.

Everyday I open up at about eight in the morning to brighten up your fields and lawns. In the afternoons I curl again in my green covering for the night. During the day, bees, drinking

their daily dose of nectar, help to pollinate me. If no insect has helped pollinate me, I can also do it myself.

After pollination I'll close up for a week or two. I'm hard at work inside my green covering. All my little yellow flowers grow taller, dry up, and fall off my seed head. Then I'll open again to show you how I've changed. Now I'm a grey, fluffy blowball; soft and fuzzy, just perfect for tickling your mother's nose! Each little "fluff" has a tiny brown dandelion seed attached to it. The slightest breeze will send the fluffs sailing to be planted far away and to start a new dandelion plant.

Enough about my blossoms. Have you noticed my stem? Pick me and you'll see my stalk is hollow like a straw. It contains a white sticky sap. If you rub some between your fingers it will become a tiny ball of rubber. I can grow to be over a metre tall if

I can escape the blades of a lawnmower. I usually only grow 5 or 10 centimetres tall before I'm chopped down.

My tap root is truly amazing! It reaches 30 centimetres into the ground. That's longer than the roots of most other plants. In this way I can find moisture deep down that other plants can't reach. Being so deep down, my root is also protected from animals that like to nibble and from insects too. During the winter, when my flowers and stem die, my root lives on. It divides and branches out year after year to make new plants. I can cover a whole yard in no time.

So tell those who think I'm a pest how truly amazing I really am. Pick and present me to a dandelion hater. Once they know how strong and interesting I am, they may come to appreciate me.



ENJOY

Old Bill

I never really knew when Old Bill started coming by. It was as if he had always been part of every day and always would be. I guess you could say I took him for granted. Long before I could even tell time I'd know it was ten o'clock because that's when Old Bill would stroll by our house.

My mom would say, "You can set your clock by that old man, he's as regular as the seasons."

"Hi Bill," I shouted as I raced

out to meet him.

"Morning Squirt," he'd laugh. He always called me that, but the way he said it made me feel like I was very special. "Wind's just right today, let's get that kite aloft," Bill said. Somehow he always knew which were the best days for kite flying. I'd run and get my kite and off we'd head for the park. By the time he and I got there, we'd always grown to a group.

All the kids on my lane thought Bill was neat and nobody liked to miss out on the fun. "Okay gang," said Bill, "let's fly this bird." Someone would hold the string and another would toss the kite up just enough for the wind to catch and lift it upward. "Let out some string! Good! Now pull her in a bit! Give her a quick tug!" Bill would shout out instructions as our kite danced and leaped high, high up. Sometimes when

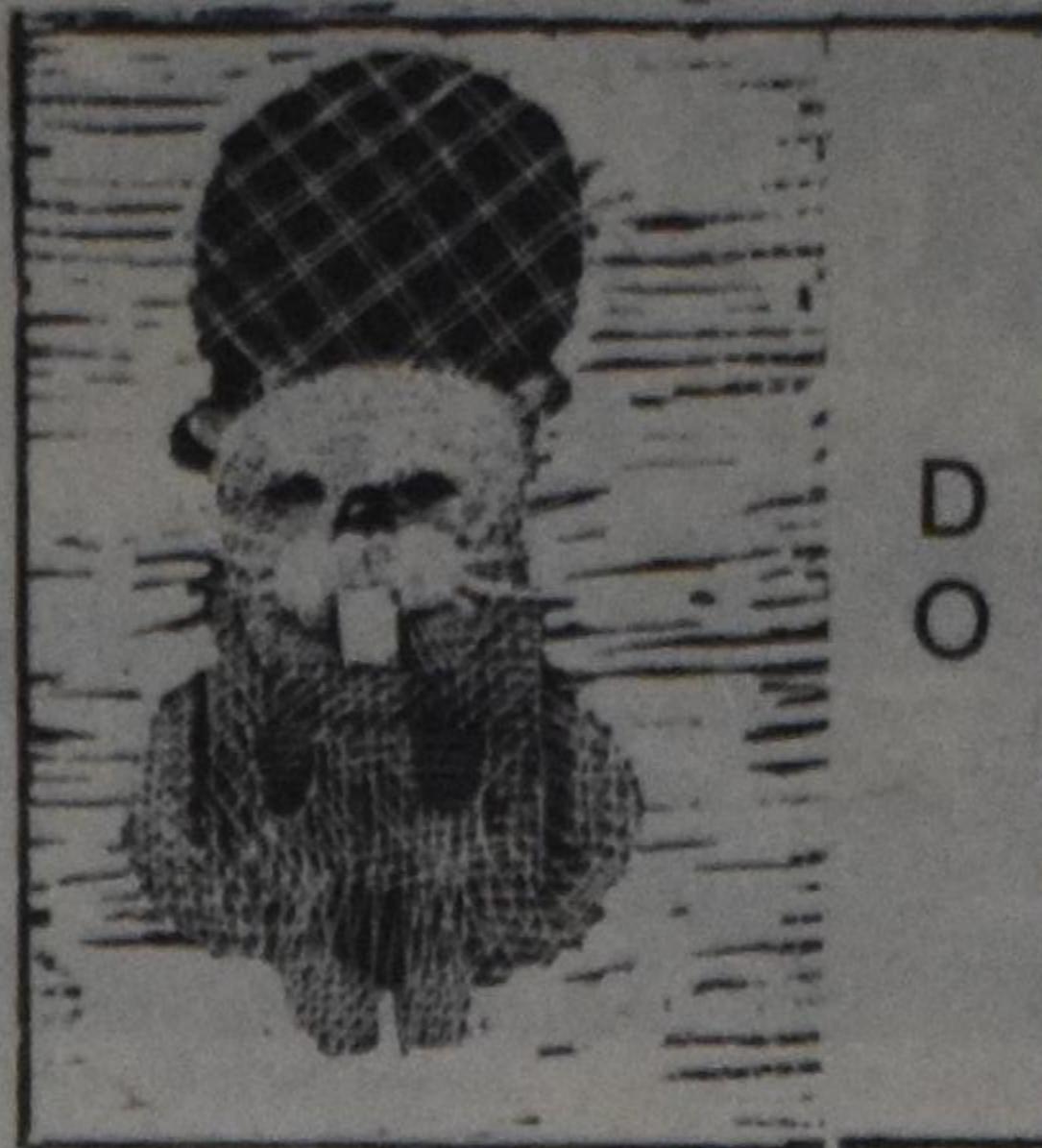
one of us would let out too much string or a gust of wind would catch us off guard, the kite would plummet to the ground.

Old Bill would never make us feel dumb though. He'd just laugh and shout "Who's the first to rescue her?" and we'd all race to the kite collapsing in a big heap, trying to catch our breath.

Old Bill was the type who could make something special out of very ordinary things. When it was too hot for running around, we'd just sit in the grass and he'd show us how to whistle through a blade of grass or carve our initials on an old stick. He knew where to find the juiciest worms for fishing and not one of us could make our stones skip over the river farther than his.

Bill's house was the neatest place I'd ever been to. Some days if it was too wet to go down to the park he'd come by and

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DO

A picky puzzle

Take 17 toothpicks and arrange them in six squares as shown in the figure. Take away five of the toothpicks without moving any of the others. Leave three squares, each the size of the original squares.



Dandelions are useful

1. Bees make honey from dandelion nectar.
2. Young dandelion leaves are a tasty vegetable. Cook them and eat them like spinach.
3. Scrape the dandelion roots, boil them and eat them like potatoes.
4. Bake, and then grind the dandelion roots to make a coffee-like drink.
5. American Indians knew how to dry dandelion roots to use as medicine.
6. Soak the best dandelion blossoms in water and add sugar and brewer's yeast to make wine.



hard as you write your initials on the sidewalk.

Do you have any other games to add to my list? I've been eagerly looking in my mailbox lately and haven't received much mail. With the longer, warmer spring days, I'm sure you've been spending lots of time outside. How about sitting down on the next rainy evening or Saturday and making a word or number puzzle?



Send it to: "Mailslot", Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Old Bill

... continued from page 12. say to my mom, "Mind if the little squirt spends the morning at my place? I've got some cleaning to do and could use the extra hands." He'd wink at me and I'd know we wouldn't do any cleaning at all. It was just that he liked having someone around. I'd spend ages in his basement poking through junk. There were boxes of bolts in more sizes and shapes than I'd ever seen, piles of colourful wires and knobs, and bags full of string and containers. Some days we'd look at his rock collection that he started when he was my age. He had a story to tell about each stone. I loved to rub my fingers over the stone with the glassy side; it was the smoothest thing I'd ever felt.

When it was time for lunch he'd say, "What'll it be today? I just got some of that chocolate spread in yesterday." As I made my own sandwich, Old Bill never noticed how thick I'd pile the chocolate on. I'd never get away with that at home! Mothers notice everything.

One day 10 o'clock came, but Bill didn't. My Mom said not to worry, he probably had an errand that day. I knew something was wrong; Bill always ran errands in the afternoon. For five more days I didn't see Old Bill. The other kids began to wonder where he was too. When he still didn't show up on the sixth day, two of us went down to his house to look for him.

I bravely knocked on the door and a lady we didn't recognize opened the door.

"Can I help you?" she asked. "Where's Old Bill?" I stammered.

"You mean Mr. Morrow?" she said. We nodded our heads hesitantly. The lady at the door told us that she was Bill's sister and had come to check up on his house and collect a few things for him. She explained how Bill had fallen and had broken his hip. He was in the hospital. The doctors were worried that the hip might not heal properly and that Mr. Morrow wouldn't be able to walk again.

... to be continued.

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Plea for greater trust

... continued from page 3. many as possible of the concerns of the congregation be shared. This can be done so appropriately in the evening service just before the time of prayer. Approval should be received in certain situations. Only rarely is that refused, if the approval is sought for the purpose of praying and seeking God's will, not just for the purpose of juicy gossip or the "hanging out of dirty wash."

Reports of council and elders' meetings should be as thorough as possible. Bulletins should relate not only what consistory has decided but also the areas where it is struggling and searching for solutions. Discussions, planning, the seeking of direction should be shared with the congregation for support, suggestions and prayer.

To do so shows trust, and relates an expectation of involvement and love. The more we share specific needs, the more the congregation reaches out to care.

We have had families ask for prayer and love in dealing with specific marriage strains, we have had couples ask for prayer in dealing with rebellious, stubborn young people. I remember pleading with God in congregational prayer to return a 14-year-old runaway by name, for a 20-year-old girl who

had discovered that week that she was pregnant.

After the service three young mothers approached the girl volunteering support and help. Too often we are unaware of the beautiful, positive aspects that flow out of shared hurts, simply because we don't dare take the risk of being vulnerable.

A body with various parts

Most significantly, I find no biblical support for all this secrecy. In fact, the reverse is present. The New Testament points out that the uniqueness of the church is the fact that it is a body with various parts and abilities. All the parts have shortcomings, some of which are very obvious. The Scriptures call for acceptance of one another as people with joys and sorrows. Fellowship deepens not through presenting a perfect front but through portraying true dependency and interrelatedness.

Finally, in the requirements for elders and deacons nothing is ever said about "being able to keep secrets." If it were that important would it not have been listed, when Paul did think it significant enough to list things like "gentleness, not quarrelsome, respectable and hospitable?"

I do not know where this call for secrecy developed. I suspect

it has its roots in secularism, which insists that man in himself is good, honourable and together. To admit fault, shortage or failure is tantamount to being less than what you have portrayed and even in what one thinks of himself. It can lead to a negative self-image, the damage of which without Christ is often irreparable. One can

then better be safe, closed and apparently stable.

There really is a place for a confidential facing of issues but in the church there is far too much of it. It seems to hinder growth rather than aid it. Let's open the doors! More importantly, let's open our hearts.

Rev. Schalkwyk's response

Dear Henry:

You describe an ideal picture. Personally I cannot see that this will work. It would be nice, but if a family insists on privacy, the deacons may not reveal their work for them.

Your suggestions for openness describe a very attractive picture of what the communion of saints should be. Indeed, we should share more and therefore bear more together.

However, when someone is out of work and says:

"Domine, please do not tell others," I must respect his wish. I may try to convince him to share with others, but if he refuses I cannot force him. Sometimes I have wished to be able to pray on the pulpit for someone in hospital, who asked

me to keep it a secret. How much more could we help each other, if we shared problems that exist in families. But if that family wants me to keep confidential what they share with me, I may not share it with others.

Regarding your statement that there is no call for secrecy: It is of great importance that church council members are open with each other, in frank discussion. Thus the spiritual welfare of the sheep and the lambs can be discussed, without fear of being quoted outside the consistory room.

Henry, may God bless your work.

**Leonard Schalkwyk,
Springdale, Ont.**

ATLANTIC

Seagulls flying — wind-swept crying
Of their haunting call is heard;
And the piper walks the beaches,
As the water ever reaches
Over, back again on sand.
I am walking, and the talking
Of the sea toward the land
Stills my hunger; so I listen,
As I see the whitecaps glisten,
Hold the ocean in my hand.
Wind is blowing and the growing
Distance of my fears and I,
Makes me quiet, makes me peaceful,
Unafraid to live, to die.
Yes, I hear it as I near it,
All these sounds encompass death —
Not the weeping, or the keeping
Of my life and of my breath,
But the simpleness of dying;
For I shall but stretch my hand,
As the tide pulls, so my God pulls,
From the ocean to the land.

C. Farenhorst Praamsma

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Community Report

C.C. hammers out policy

Bert Witvoet

ST. CATHARINES, Ont. — The national Editorial Advisory Board of *Calvinist Contact* met at the turn of the month of April

this year. This was the first meeting for this newly formed body.

The more regional and smaller group, the Editorial

Advisory Committee, meets every month to advise the Editor and to review past issues. But the national EAB meets twice a year.

For a list of all the names of the EAB see page 2 of each issue of *Calvinist Contact*.

One of the main items on the agenda this time was the hammering out of an editorial creed and editorial policy. How do we state our basic convictions regarding life and journalism? We can't possibly say everything we believe, but whatever it is we say, should give a clear indication of the uniqueness of the paper.

We reprint the "Editorial Creed" and "Character of the Publication" on this page to let the readers in on our efforts. It's not a law etched in stone, but a fallible effort at formulating for ourselves who we think we are and what we ought to do.

Rev. Nick Knoppers from Edmonton, Alta. suggested at one point that C.C. steer away from focussing too narrowly on CRC issues. Rather than talk about women in office only, why not say more about the role of women in society. "Deal with the issues in a broader way," was his advice.

Nick Loenen of Richmond, BC agreed, but counseled that we hold our community together. "Don't avoid being CRC too much. Make it a leavening agent in Canadian society," were his comments.

The two-day meeting was held in very good spirits. It allowed for specific guidance and input from editorial advisors coming from various parts of Canada. A second meeting is planned for the fall of this year.



Internos between Revs. Nick Knoppers (l) and Jaap Kuntz



Lay-interaction between (l. to r.) William Van Huyzen, Nick Loenen and Ineke Parlevliet.

Character of the publication — Calvinist Contact

Calvinist Contact is an independent Canadian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It seems to be a faithful witness of what takes place in Canadian society and the world, commenting on events from a Reformed, Biblical conviction. It encourages thoughtful reflection on issues and events by publishing various sides of an issue, eliminating unnecessary tensions between groups and individuals, yet holding to a clear editorial line which is confessionally orthodox and culturally relevant.

Independence

Calvinist Contact supports and encourages every endeavour that seeks to proclaim the kingship of Jesus Christ.

It is neither a church paper nor a mouthpiece for Christian schools and other Christian organizations and/or action, but an encouraging yet independent voice reporting without fear or favour.

Ethnic Scope

Although *Calvinist Contact* grew out of a Dutch-Canadian immigrant community, it wants to become more and more an un-hyphenated Canadian paper with a national orientation, the distinguishing feature being its Reformed outlook. However, since important historical roots of Reformed Calvinism are embedded in Dutch culture and history, *Calvinist Contact* will continue to reflect the historical and cultural links it has with these roots.

Readership

Although its constituency has been mainly Christian Reformed, *Calvinist Contact* seeks to develop readership that is characterized more by its confessional and cultural mindset than its church membership.

It addresses a popular readership stressing what people have in common — their foibles, their needs, their aspirations — at a level that speaks to all, without becoming superficial or irresponsible in its journalism.

Red Mesa Tour

Formerly Indian Mission Tour

September 11-18, 1984

Last September twelve Ontario residents joined twenty-six Statesiders in a tour of the Red Mesa churches and other attractions. They enjoyed a thousand-mile bus trip through rocks, canyons, forest, and deserts of Indian reserves in the Southwest United States. Their hearts were deeply warmed by the hospitality of Navajo and Zuni Christians and missionaries.

This September that opportunity will be offered coast to coast. All meals, lodging, fees, and bus transportation in New Mexico and Arizona: \$490 Canadian. Plane, bus, auto, or train from your home to Albuquerque, New Mexico and return is separate.

For information, call tour host Stan Koning at (616) 241-1691 or write to:

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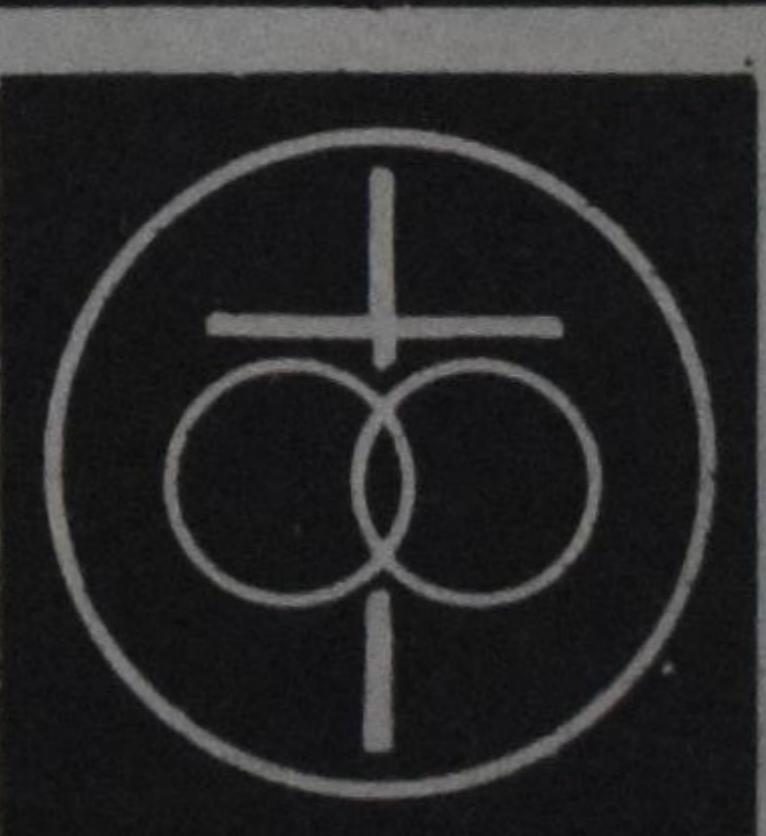
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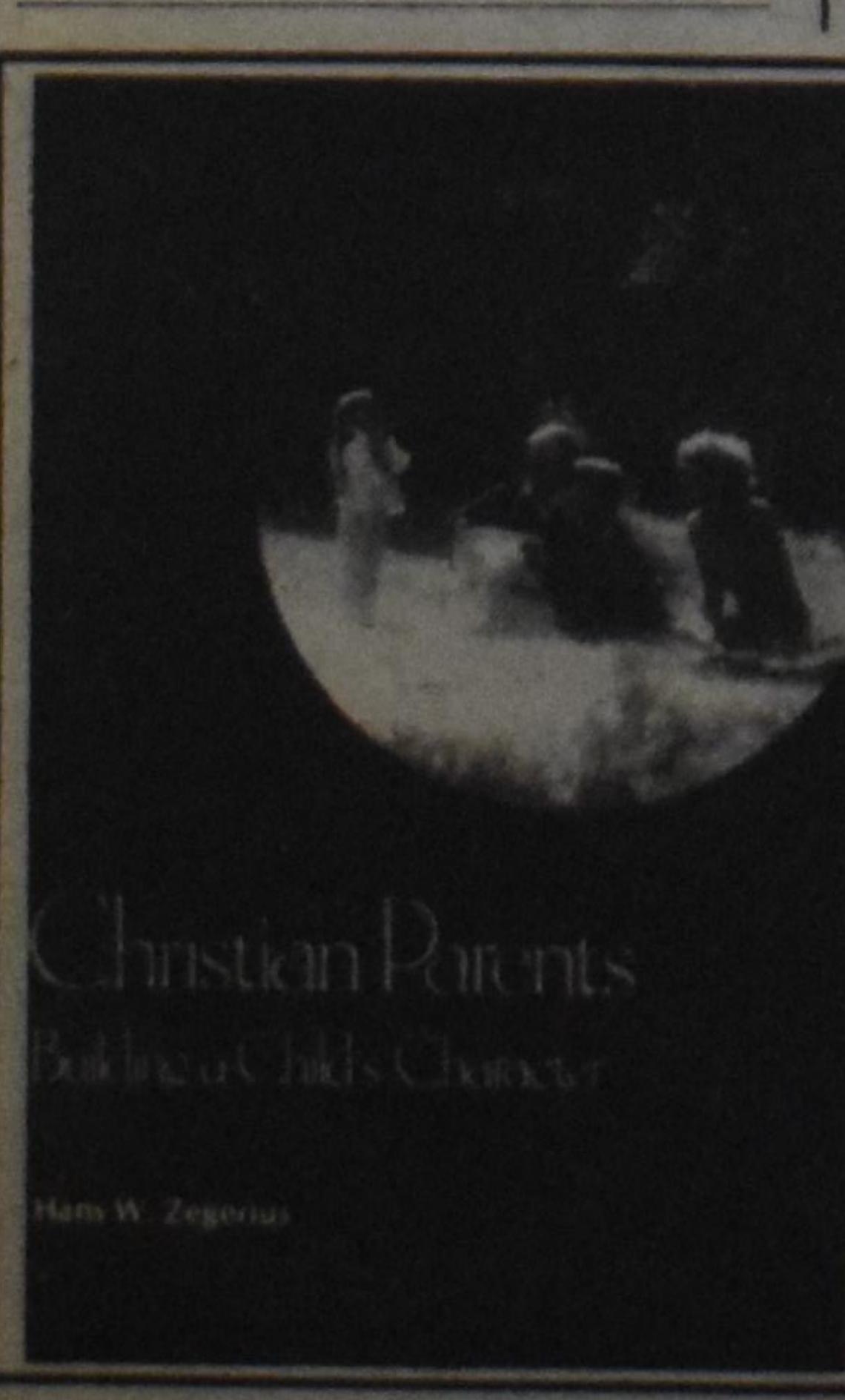


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Classifieds

Classified Rates	Birthday	Births	Marriages	Anniversaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$29.00 Obituaries \$28.00 Notes of thanks \$21.00 All other one-column classified advertisements: \$5.00 per column inch with a minimum of \$7.50. For letter under box number, \$7.50 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements. Tear-sheets will be mailed only upon request.	Hamilton 1954 1984 Louise — Happy 30th You thought we'd all left you behind? You're wrong!! Your day of the big 3-0 has arrived and gone. Don't worry, though, "Life begins at 30" some people seem to say. Others "You're only as old as you think you are. I still feel like it's yesterday!" Which ever saying may be true, remember this, there's still a lot of great years ahead of you! It's not as bad as we used to believe, to be in the big 3-0 birthday league. Enjoy these years to the fullest that you know. You've only got 9 more before you're in the big 4-0's. Love, best wishes and God bless. We love you Lou! Art & Marja G. — Bracebridge.	VAN ARRAGON: John and Angeline (nee Vis) announce the arrival of NATHAN JOHN born June 6, 8 lbs. 11 oz., giving all our thanks to God, the giver of life. Brother for Brian and grandson for John and Henny Van Arragon and Hilda Vis. Great-grandson for Mrs. T. VanderKooy and Mr. and Mrs. P. Vis. Address: 76 Bromley Rd., Hamilton, ON L9A 2E2.	SCHENK-BANDSTRA: Believing that the Lord has brought them together, we, Mr. and Mrs. John Schenk, Wyoming, Ont., are very happy to announce the forthcoming marriage of their daughter, SHARON LINDA to SIDNEY JAMES, son of Mr. and Mrs. John Bandstra, Smithers, BC. The wedding will take place, the Lord willing, on Friday, July 6, 1984 at 7:00 p.m. in the Chr. Ref. Church of Smithers, BC. Rev. Bierman officiating. Future address: Box 773, Smithers, BC V0J 2N0	Wirdem 1949 June 17 1984 With thanksgiving to the Lord for all his blessing we hope to celebrate with our parents.
Calvinist Contact 99 Niagara St., St. Catharines On L2R 4L3, (416) 682-8311			PETER and CHRISTINE VANDERMEER (nee Lenos) their 35th Wedding Anniversary. With love and congratulations from: Rose Damm; Shari, Cindy — Brantford Nelly & Dave Hiscox — Ancaster Harold & Margaret Vandermeer; Christine, Robyn — Hagersville Hilda & Harvey Haanstra — Mt. Hope Home address: 23 Main St., South, Jarvis, ON N0A 1J0	
Thanks				Drachten Clinton 1944 June 25 1984 "Psalm 121." With thanksgiving and joy in our hearts we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,
BOERSMA: Onze hartelijk dank aan al onze kinderen en kleinkinderen, die de gedenkdag van onze 55 jarige Huwelyks dag voor ons tot een onvergetelijke dag hebben gemaakt. Ook aan al onze vrienden en bekenden die door hun felicitatie, 't zenden van brieven en kaarten, met ons hebben meegeloeft, op deze, voor ons zo blijde dag. Maar bovenal dank aan onze Hemelse Vader door wiens hand we dit alles mochten ontvangen. Mr. and Mrs. D. Boersma, Holland Christian Homes, Hope Towers, Apt. #2106, Brampton, Ont.		HORST-KRANENBURG HORST-VANDERVEER: Mr. and Mrs. Pieter Horst of Roxboro, Que. are pleased to announce the forthcoming marriage of their daughter MARNIE to HENRY, son of the Rev. and Mrs. Peter Kranenburg of Toronto. Wedding ceremony, D.V., on June 30th at 2:30 in the Second Chr. Ref. Church of Toronto; and of their daughter ANITA to JACK, son of Mr. and Mrs. Ed VanderVeer of Trinidad, W.I. Wedding ceremony, D.V., on July 14th at 1:30 in the First Chr. Ref. Church of Montreal. Both couples plan to live in Grand Rapids, Mich. Temp corr. address: 55 15th St., Roxboro, PQ H8Y 1N7	WILDSCHUT-KLAZINGA: With joy and thankfulness to the Lord, Mr. and Mrs. Stuart Wildschut of Sarnia, and Mr. and Mrs. Stewart Klazinga of Forest, are happy to announce the forthcoming marriage of their children, JOANNE ELIZABETH and JOHN DENNIS. The wedding ceremony will take place, D.V., on Friday, June 29, 1984 at 4:00 p.m. in the Second Chr. Ref. Church of Sarnia. Rev. W. Renkema of Wyoming, Ont. will be officiating. We wish them God's blessings. Future address: 666 Broadway St., Wyoming, ON N0N 1T0	MELLE and ANNA VANDERWAL (nee Houtman) It is our prayer that God may continue to keep you in his care and to bless you with many more years together in health and happiness. With love and congratulations from us all:
BREMER: We would like to thank our children, grandchildren, relatives and friends, for all the cards, flowers, visits and prayers, making our 50th Wedding Anniversary an unforgettable day. Our greatest thanks goes to our heavenly Father, who cared for us and our family in the past 50 years, and who we trust, will continue to bless us in the future. Mr. and Mrs. Auke Bremer, 241 Federal St., Stoney Creek, Ont.		OOSTERHEERD-KOOISTRA: "A life of sharing, caring, a love of endless giving together." With joy and thankfulness to God, Mr. and Mrs. John Oosterheerd are pleased to announce the forthcoming marriage of their daughter RITA to BILL, son of Mr. and Mrs. James Kooistra of Williamsburg. This joyous occasion will take place, the Lord willing, on Saturday, June 30, 1984 at 3 p.m., Immanuel CRC Cornwall. Rev. Sietsema officiating. Future address: 75 Race St., Apt. 3, Cornwall, ON K6H 1G7	Anniversaries 1959 June 13 1984 We wish to thank the Lord for being with Mom and Dad these past twenty-five years and pray that he will continue to bless them.	Greta & John Eelkema; Jeff, Wayne — Stratford John Vanderwal — Kyuquot, BC Diane Vanderwal; Melvin, Sandra, Wade — Clinton Grace & Andy DePutter; Lisa, Kim, Andy — Clinton Henny & Louis Veenstra; Andy, Cindy, Michael, Sharlene — Branchton Harry Vanderwal — Vancouver, BC Open House will be held at the Holmesville Community Centre on Friday, June 25, 8:00-10:00 p.m. Home address: R.R.#3, Clinton, Ont.
FIDOM: We wish to express our sincere thanks to the Lord for allowing us to celebrate our 55th Wedding Anniversary. We thank him for family and friends for giving us such an enjoyable day with cards, visits, gifts and flowers. Henry and Maria Fidom.		PELLEBOER-FEDDES: With thankfulness to God, Mr. and Mrs. John Pelleboer of Camlachie, and Mrs. Dorothy Feddes of Wallaceburg, are pleased to announce the forthcoming marriage of their children, ARLENE BERNICE and CHARLES HENRY. The Lord willing, the ceremony will take place on Saturday, June 16, at 3:30 p.m. in the Wyoming Chr. Ref. Church. Pastor J. Poelman officiating. Future address: R.R.#1, Sombra, Ont.	KOOP and JANNY MULDER (nee Middeljans) "Cast all your cares on him, for he cares for you" (1 Peter 5:7). Congratulations Mom and Dad! With love: John — living with Jesus Henrietta Jeanette R.R.#4, Brampton, ON L6T 3S1	
JONGEJAN: We wish to thank all those who sent letters and cards for our recent 40th Wedding Anniversary. Your thoughts and best wishes were much appreciated. Aart and Ali Jongejan, R.R.#2, Bayfield, ON N0M 1G0		PIERSMA-VANGEEMEN: With thankfulness to God, Durk and Irene Piersma of Wainfleet and Anton and Emmy Van Geemen of Wainfleet are pleased to announce the forthcoming marriage of their children EILEEN and TONY. The Lord willing, the ceremony will take place on Saturday, July 7, 1984 at 3 p.m. in the Grace Chr. Ref. Church of Welland. Pastor S. Vander Meer officiating. Future address: 100 Lancaster Dr., Apt. 407, Welland, Ont.		Congratulations to Steve and Corrie Dikschei (nee Boelhouwer) who will celebrate their 50th Wedding Anniversary, D.V., on June 26, 1984.
VANDER WAL: We wish to express our thanks to our children, grandchildren, relatives and friends for making our 40th Wedding Anniversary on May 25, 1984, a day we will always remember. Thanks for all the cards, flowers and gifts. We thank God for his care and blessings and pray for his guidance in time to come. Melle & Anne Vander Wal, R.R.#3, Clinton, ON N0M 1L0		Zwolle 1934 1984 "Oh give thanks unto the Lord, for he is gracious and his mercy endureth forever" (Ps. 107:1). On June 26, God-willing, our parents,	STEVE and CORRIE DIKSCHEI (nee Boelhouwer) will celebrate their 50th Wedding Anniversary. May God grant them many more blessed and fruitful years together in our midst. A hearty welcome is extended to all friends and relatives, to attend an Open House reception on June 29 at the Maranatha Chr. Ref. Church of Woodbridge, Ont. at 7:30 p.m. Children: Hans & Bertha Dikschei — Woodbridge, Ont. Wim & Tinie Dikschei — Woodbridge, Ont. Clifford & Henriette VanDyken — St. Thomas, Ont. and 10 grandchildren. Best wishes only, please. Home address: 8520 Pine Valley Dr., Woodbridge, ON L4L 2V8	1929 June 21 1984 With joy and thankfulness to our God we wish to share with you, the Lord willing, the 55th Wedding Anniversary of our parents, HENDRIK and JOHANNA SMINK (nee Rothman) Wat God wil dat geschiedt altijd Niet gaan Zijn wil te boven; Hij schenkt hen rust en zekerheid Die vast in Hem geloven. Hij weeft ons lot, die trouwe God en loutert ons door lijden; Wie Hem vertrouwt, vast op Hem bouwt, Die zal hij veilig leiden. Annie & Adriaan Vaane Aly & Henk Bruinink Johanna & Gerrit Goris Arend & Minnie Smink Wim & Lucretia Smink 23 grandchildren, 13 great-grandchildren. A reception will be held on June 21, 1984 at 7:30 p.m. in the Mount Brydges Community Center. Best wishes only. Home address: 347 Adelaide St., Mount Brydges, ON N0L 1W0
	Announce the birth of your son or daughter in C.C.'s Classifieds and receive a free copy of Christian Parents.	Anniversaries Drayton 1959 June 25 1984 We wish to announce the 25th Wedding Anniversary of our parents, KARL and GRACE BIEL (nee Lubberts) May they share many more years together. With love from: John Glenda Sandra Open House will be held, D.V., June 23, 1984 from 2:00 to 4:00 p.m. at the Chr. Ref. Church of Guelph, Ont. Everyone welcome. Home address: 69 Cedar St., Guelph, ON N1G 1C4		
	Know someone else who would like a copy? Send \$8.95 (plus 50¢ postage and handling) to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.			



Christian Parents
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Ham W. Zegers

Classifieds

Anniversaries	Anniversaries	Help Wanted	Help Wanted	Help Wanted
<p>Leeuwarden, Fr. Calgary, Alta. 1944 June 21 1984</p> <p>With thankfulness to God, we are happy to announce the 40th Wedding Anniversary of our parents,</p> <p>HENRY and GRACE MEETSMA (nee Runia)</p> <p>Gerry & Liz Meetsma Arnold & Emmy Meetsma Jerry & Pat VanderWal Henry Meetsma Jr. Richard Meetsma 11 grandchildren Open House at First Chr. Ref. Church, 3600 15A St. S.W., Calgary, Alberta from 2-5 p.m. on June 23, 1984. Home address: 218A Allan Cres., S.W., Calgary, AB T2J 0T4</p>	<p>Rotterdam Fredericton, NB 1944 June 21 1984</p> <p>"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God" (Psalm 146:5). With praise to the Lord, we are thankful we may celebrate with our parents,</p> <p>ARIE and NEL PELKMAN (nee Buitendijk)</p> <p>the occasion of their 40th Wedding Anniversary. Congratulations with love from your children and grandchildren.</p> <p>Catharina & Gary Lenehan; Kim & Herb Culberson, Lori, Michael, David — Woodstock, NB Bill Pelkman — Calgary, Alta.</p> <p>Maureen & Gerry Blom; Tim, Mark, Karen, Eria, Calvin — Fredericton, NB Lenie & George Sutherland; Michelle — Sarnia, Ont.</p> <p>Alice & Klaas Borst; Jennifer, Danny — Kitchener, Ont.</p> <p>Margaret & Ed Moore; Robbie, Tracy — Fredericton, NB Christine Pelkman — Kitchener, Ont.</p> <p>Jim Pelkman — Calgary, Alta. Home address: 456 Gibson St., Fredericton, NB E3A 4E7</p>	<p>Small building construction firm needs well qualified, young, energetic, working carpenter foreman. (Present foreman will retire in near future). Our firm employs 5 to 7 men year round in residential and commercial construction and all kinds of custom work. The location is Renfrew. Renfrew is situated in the beautiful Ottawa Valley. It is one hour's drive from Ottawa, has a population of 10,000, a growing CRC and plans to open a christian school. Apply M. Woertink Ltd., 614 Fortington St., Renfrew, ON K7V 1E4; (613) 432-5037.</p>	<p>Help Wanted: We are looking for student 17-18 years old for cash crop farmwork. Must have experience with farm machinery. Chatham area. Call Herman Singor at 519-676-2217.</p> <p>Experienced dairy farm worker required for dairy farm near Thunder Bay, Ont. Room and board provided. Call 807-939-2377 anytime.</p>	<p>To start August 27, 1984. Professional couple in Ancaster requires an experienced homemaker, Monday to Friday, 11:00 a.m. to 6:00 p.m. Duties include: managing the home and 2 school age children, light housekeeping and cooking. Car and references required, non-smoker, salary negotiable. Call 648-2723 after 6:00 p.m.</p>
<p>Brandon, Man. Moorefield 1959 June 11 1984</p> <p>Text: Psalm 127:1. We are thankful to God for allowing our parents,</p> <p>ANTHONY and JANET MOHLE (nee van Donkersgoed)</p> <p>to celebrate their 25th Wedding Anniversary.</p> <p>The Lord has blessed you richly and it is our prayer that he will continue to do so.</p> <p>With love from your children: John & Marlene; Jody — Bramalea Gary — at home Ken — at home Maryanne — at home Betty & Don — at home Home address: R.R.#3, Moorefield, ON N0G 2K0</p>	<p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7R 3S9. Please enclose \$2.00 for a complete information package explaining our services. Established 1967.</p>	<p>Personal</p>	<p>Duties will include: Booking and receiving guests and cleaning. Person must be able to work independently. Room and board provided.</p> <p>For further information call: (212) 855-5036</p> <p>and ask for Mr. Albert or Rudolf Van Maanen from 8:00 - 10:00 a.m. or from 7:30 - 9:30 p.m.</p>	<p>Guest House in New York Looking for a responsible girl, who has knowledge of the Dutch language, to run the guest house for 3 or 4 months.</p>
<p>With joy and thanksgiving to our Lord, we are pleased to announce the 30th Wedding Anniversary of our parents,</p> <p>FRANK and EDZINA MONSTER (nee Schuilinga)</p> <p>They were married June 12, 1954. Love from your children and grandchildren:</p> <p>Metje & Izaak Sevensma; Mark, Frans, Angela — Jubbega, Holland</p> <p>John Monster — Whitby Robert Monster — Toronto Angela Monster — Toronto Home address: 60 Bow Valley Dr., Scarborough, ON M1G 3J6</p>	<p>"Haar lijden werd nu toch te zwaar. En plotseling was haar Heiland daar. Die zei: "Mijn Kind geef mij je hand, Ik breng je naar t beloofde land. Daar waar geen lijden is of pijn, Mag jij voor eeuwig bij Mij zijn."</p> <p>Op Vrijdag 25 Mei ging haar wens in vervulling, en heeft haar Heiland haar tot Zich genomen, onze geliefde zuster, schoonzuster entante,</p> <p>MARGJE REINDERS op de leeftijd van 68 jaar. Weduwe van Stoffer Marissen. E. Reinders & W. Reinders-Vos — Kitchener R. Reinders-Pieters — Palmerston Ge Marissen-Reinders & W. Marissen — Hoogeveen J. Stam-Reinders & H. Stam — Alteveer F. Vischer-Reinders — Drayton J. Reinders & W. Reinders-ten Oever — Emmeloord F.J. Reinders & J. Reinders-Vrieling — Koekange H. Reinders & A. Reinders-Fluit — Drayton en kinderen De begrafenis heeft plaats gehad op 30 Mei te Nieuwlande.</p>	<p>I was born in Germany, became a Canadian citizen; I am widowed since 1979; 49 years old, 5'3" tall, well proportioned. Financially keep afloat. Love company, travelling, water sports, ballroom dancing and am hard working homemaker; Christian minded. Photo and details welcome. Send to Calvinist Contact, Box 4808, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>A sincere, sensitive, committed Christian woman in her mid-thirties, would like to correspond with or meet a mature professional gentleman, aged 37-43 years, with similar values and integrity. A love for classical and sacred choral music would be an attribute. Please send a letter and photo to: Calvinist Contact, Box 4809, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Het Consulaat Generaal zou gaarne in contact willen komen met de volgende personen.</p> <p>DE BOER, Rients, geboren op 29 juli 1913, naar Canada vertrokken op 9 juli 1951, gehuwd met Wytske Peterson, laatst bekende adres in Canada: R.R.#1, Blyth, Ontario.</p> <p>BROERTJES-WASSEUR, Truus, geboren in Amsterdam rond 1931, naar Canada vertrokken ca. 40 jaar geleden.</p> <p>LANGENDIJK, Willen, geboren op 15 februari 1918, laatst bekende adres in Nederland: Vondelstraat 28, Barneveld, naar Canada vertrokken op 2 augustus 1957.</p> <p>NOORDBEEK, Willem, geboren op 8 november 1927 te Amsterdam, naar Canada vertrokken op 4 april 1957, laatste woonplaats in Nederland: Hilversum, laatst bekende adres: 138 Lomar Dr., Downsview, Ontario.</p> <p>RIJNBENDE-SICKINGHE, Maarten en Agatha, geboren te Schiedam of Delft rond 1880, naar Canada vertrokken rond 1910, uit het huwelijk zijn geboren: Ray of Raymond, Doris, Kenny, Fred of Frederik, eerste bestemming was Winnipeg, later vertrokken naar Calgary en daarna naar Vancouver.</p> <p>SLINGER, F.A., geboren op 14 augustus 1959 te Bussum, laatst bekende adres in Nederland: Zwarteweg 34, Rheden, naar Canada vertrokken op 3 februari 1984.</p> <p>STAM-FALTIN, Gisela Martha, geboren op 7 September 1938 te Mulheim a/d Ruhr, laatst bekende adres in Nederland: Utrechtseweg 355, Amsterdam.</p> <p>Netherlands Consulate General One Dundas St. West Suite #2106, Box 2 Toronto, Ontario M5G 1Z3 Tel: (416) 598-2520</p>	<p>Requirements: — must be over 18 — must have good to excellent communication skills — Colossians 3:12</p> <p>phone (collect) Herman 416-562-7478</p>	<p>SALEM</p> <p>We invite young committed Christians from all over Ontario to do voluntary promotional work in their own area or city for a few evenings.</p>
<p>Obituaries</p> <p>After a lengthy illness, our Lord, in his infinite wisdom, took unto himself, on June 2, 1984, our beloved brother and uncle,</p> <p>ANDREW BOERS at the age of 56 years. Dear brother of: John & Anna Boers — St. Catharines, Ont. Joe & Gerda Boers — Scarborough, Ont. Susan & Bernard Korten — Niagara Falls, Ont. Margaret & Bob Van Lierop — St. Catharines, Ont. Dear uncle of: Andrew Boers Michael Boers & Lori (fiancee) Joan Korten & William (fiance) Andrew Korten Susan Van Lierop We deeply mourn for him, but we are comforted because his earthly strife is over. "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Romans 8:38,39). Funeral services were held June 5, 1984 at 10:00 a.m. in Covenant Chr. Ref. Church, St. Catharines. Rev. Jack Vos officiating. Interment at Pleasantview Memorial Gardens, Fonthill.</p>	<p>The board and staff of the Association for Christian Education of St. Catharines wish to extend their sincere Christian sympathy to Henk and Ann Vander Scheer and family in the sudden loss of their son and brother,</p> <p>RICHARD VANDERSCHEER Richard graduated from Beacon Christian High School in June, 1981 and subsequently served as coach of the junior basketball team. May the Lord comfort and sustain the family as only He can.</p> <p>On April 30, 1984, the Lord took home our beloved grandson, nephew and cousin,</p> <p>TERENCE VANDERKLOET at the age of 14. He is safe in the arms of Jesus. May the Lord, with his spirit, comfort Harry and Margaret and their children.</p> <p>Mr. & Mrs. Ray Wymenga Lou & Sadie Dykhoorn; Roy, Lawrence Charlie & Irene Dykhoorn George & Marjorie Steenbergen; Crystal Lee 154 First Ave., St. Thomas, ON N5R 4P3</p>	<p>Preparation of cost estimates for general building and engineering projects.</p> <p>Qualifications: at least 5 years experience in quantity take-off and pricing; must be able to work independently and be a self-starter, accurate and willing to contribute to a team effort.</p> <p>The position offers a variety of challenging projects and good opportunities for advancement.</p> <p>APPLICATIONS:</p> <p>Submit complete resumes to:</p> <p>General Manager Maple Engineering & Construction Canada Ltd. P.O. Box 278 Brampton, Ontario L6V 2L1</p>	<p>communications coordinator</p> <p>The position of Communications Coordinator at The King's College will be vacant as of July 16, 1984. The position involves writing and production of newsletters, brochures, advertisements, and fund-raising materials; organization of extension courses and special events; writing press releases, articles, letters, and announcements; coordinating mailings and mailing lists; and some related clerical duties. Applicants should have a B.A. degree, and training and/or experience in written communications and graphic design, and should be able to relate well with the constituency of The King's College. Promotional writing experience is desirable. Applicants must give assent to the College's education creed.</p> <p>Send resume and names of three references by June 22 to:</p> <p>Dr. S. Keith Ward The King's College 10766 - 97 Street, Edmonton, AB T5H 2M1</p> <p>Maple Engineering & Construction Canada Ltd.</p> <p>is a member of a group of companies active in the engineering and construction field, mainly in Canada.</p> <p>POSITION:</p> <p>ESTIMATOR</p> <p>Preparation of cost estimates for general building and engineering projects.</p> <p>Qualifications: at least 5 years experience in quantity take-off and pricing; must be able to work independently and be a self-starter, accurate and willing to contribute to a team effort.</p> <p>The position offers a variety of challenging projects and good opportunities for advancement.</p> <p>APPLICATIONS:</p> <p>Submit complete resumes to:</p> <p>General Manager Maple Engineering & Construction Canada Ltd. P.O. Box 278 Brampton, Ontario L6V 2L1</p> <p>C.C. Classifieds bringing the Christian community together.</p>	

Classifieds/Events

Accommodation

Wanted: working girl seeks one bedroom or bachelor apartment, fully self-contained and close to busing in St. Catharines, for August 1. Call Margaret Griffen at 682-8311 or evenings at 935-7302.

PARTICULIER PENSION IN NEW YORK

\$35.00 per night voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen. Voor inlichtingen bel: **Albert Van Maanen** Liefst's morgens om 8 uur ('One night deposit required at time of booking').

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119 Fort Green Place, Brooklyn, New York 11217

RED DEER, Alta.: Bed and breakfast — You're very welcome to stay overnight with us. \$15.00 a night per couple also room for motor home etc. Proceeds for Chr. Education. Contact before: George & Grace Zee, R.R.#2, Red Deer, Alta.; 347-0326.

Teachers

MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a part-time **Social Studies and Science** teacher. Please send applications and resumes to: Mr. William Slofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).

John Knox Memorial Christian School, Fruitland: Invites applications for a possible **kindergarten teachers aid** position, for the coming school year. For further information, phone (416) 643-2460, (school) or write to Mr. J. Breda; principal, John Knox Memorial Christian School, P.O. Box 27, Fruitland, ON L0R 1L0

Ministers

Camping in Exeter area? Exeter CRC needs a minister Sunday, July 29. Services at 10:00 a.m. and 7:30 p.m. Please phone (519) 262-2536 before 8:00 a.m.

Assistant to Pastor Calvin Christian Reformed Church, Ottawa, has an immediate need for an Assistant Pastor, with responsibility for Youth, Education, Evangelism. Please send detailed resume to Rev. J. Quartel, 7 Gilbey Dr., Ottawa, ON K2E 5S4. Phone number (613) 224-3608.

The Bethel Chr. Ref. Church of Listowel, Ont. is in need of pulpit supply for the Sundays of July 8th and July 15th also for Aug. 5th and Aug. 12th. Any minister vacationing in or travelling through our area, and willing to serve our congregation on any of these Sundays please send reply to: Mr. M. De Ruiter, 290 Havelock Ave., S., Listowel, ON N4W 2A6

Grace Christian Reformed Church in Welland is in need of pulpit supply for Sundays, July 15 and 22. Any ministers vacationing in the Niagara Falls-Welland area and willing to serve our congregation are asked to contact John Thalen 416-735-0761.

Grace Christian Reformed Church is located near Toronto in Scarborough, Ont., an exciting city, and is trying to serve that community. Any pastors interested in being considered for a call please contact Anne Geuzebroek, 613 Aspen Rd., Pickering, ON L1V 3S7; phone: 416-839-8872.

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FRISIAN PICNIC

On Monday July 2, 1984

at Pinehurst Conservation Park, Paris, Ontario, on Highway 24A, starting at 11:00 a.m.
Games & fun for everyone!

For Rent

Visiting Ontario this summer? A 4 bedroom home for rent in a small town. 1 hour from Toronto, Wonderland. 2 hours from Niagara Falls. From August 4-25 — \$250.00 a week. Please call 519-833-9981.

For Rent: 2 bedroom apartment in Fenwick area. Available immediately. Phone: (416) 892-3511.

Stoney Creek, Ont.: 3 bdrm. house with 2 appliances and garage. Available July. Phone 662-7037.

Visiting Alberta this summer? We would like to sublet our 4 bedroom S.W. Calgary home for the month of July. If interested, please phone or write to: A. Veeneman, 3105 39th St. S.W., Calgary, AB T3E 3G9; tel.: (403) 249-1222.

FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US \$300-\$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.

Cottages

Little Europe Resort Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kamperen, zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia.

R.S. BAKEMA
Telephone: (705) 645-2738

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Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984.

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CALENDAR of events

June 16 Credo Christian School Strawberry Festival — in case of rain June 23. Hwy. 50 and Hwy. 7, 8260 Huntington Rd., **Woodbridge, Ont.**

June 15-17 "Good News '84" — Young Adults Retreat Weekend at Camp Shalom, **Cambridge, Ont.** For information contact Donna Wiersma, 1788 Dry Pine Gate, Mississauga, ON L5J 1C7; (823-4215).

June 15-16 Conference co-sponsored by Calvin College and the Institute for Christian Studies "Toward a Responsible Technology". Location: ICS, 229 College St., **Toronto, Ont.**

June 16 Fellowship Day for Singles at Northumberland Heights, Country Inn, **Cobourg**. Send registration and cheque of \$29.00 no later than May 26 to: R.R. 1, Frankford, ON K0K 2C0; (613) 398-7051. 12th Annual Grunneger Picnic at Grand River Conservation Area, **Rockwood, Ont.** located on Hwy. 7, between Guelph and Acton. Lunch at 12:30.

July 2 - July 20 Summer Program at **Redeemer College**. For information or registration call (416) 549-8024; deadline June 15, 1984.

Stoney Creek, Ont. Frisian Picnic at Pinehurst Conservation Park, **Paris, Ont.** on Hwy. 24A; starting at 11 a.m. "Hollandse Dag" from 10 a.m. to 4 p.m. in the Alexandra Park on Highway 81 near **Strathroy**. Speaker: Rev. J. Kuntz of Kitchener. Take your own chair and lunch. Coffee and tea free. A variety of bands, choirs and comical events.

July 31 - Aug. 3 Second S.A. congress on Calvin research. Contact Mr. G.L. Kruger, IRS, PU for CHE, Potchefstroom (tel. 01481-23484) no later than May 15, 1984.

Sept. 22 Willowdale Chr. School 25th Anniversary in **Willowdale, Ont.**

Sept. '84 International Plowing Match: For accommodations call Mrs. Femmy Linde at 519-638-2158.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. June 29	Tues. June 26	Thurs. June 21-8:30a.m.	Wed. June 20-8:30a.m.
Fri. July 6	Tues. July 3	Thurs. June 28-8:30a.m.	Wed. June 27-8:30a.m.
Fri. July 20	Tues. July 17	Thurs. July 12-8:30a.m.	Wed. July 11-8:30a.m.

Let's Play CHESS

Pete Layer

SECOND SERIES OF PROBLEMS IN JUNE

#1010

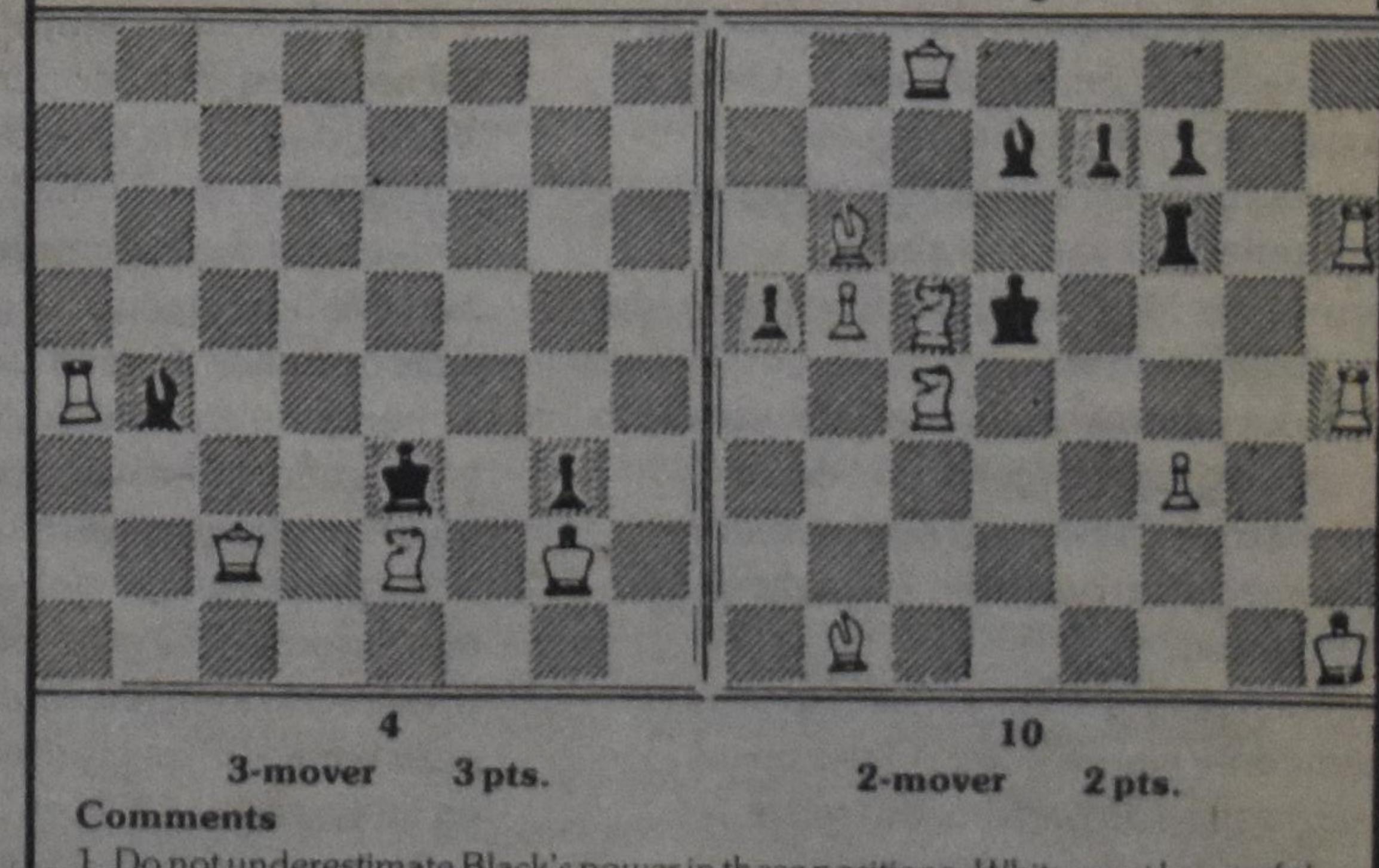
#1011

J. Breuer & L. Scheinhutte,
Germany, 1952

A.E. Yaroslavstev,
Russia, 1947

3

6



4 3-mover 3 pts.

10 2-mover 2 pts.

Comments

1. Do not underestimate Black's power in these positions. White must be careful with every move.
2. The three-mover, #1010, has Black almost stalemated. Black's defence consists of sacrificing the Bishop! Please give the key, threat and all variations.
3. Please give the key and threat, if any, for #1011.
4. The deadline for the June problems, #1008-1011 is July 30, 1984 for all solvers.

VISIT OLD MEXICO

October 1984

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Weston, Ontario M9N 3N3
Tel: (416) 741-2140

Dutch

Persoverzicht



De Liberale aspiranten waren bijeen in Toronto in een soort generale repetitie voor het komende congres. Alle zeven verklaarden zich voor alles wat goed was en tegen alles wat slecht is. Turner beloofde dat hij de partij niet naar rechts zou voeren, en Chrietien had een woordje voor de dames, en Eugene Whelan, die maar blijft vloeken als een ketter, zou de rente verlagen. Alles bij elkaar bleven de heren netjes op de vlakte net zoals hun P.C. tegenstanders. Men wil geen vergissingen maken, maar het is toch wel te hopen dat eerstdaags de kaarten eens op de tafel gelegd zullen worden. De stemming in de Liberale partij is opperbest omdat de laatste opinie onderzoeken nogal gunstig waren.

De P.C.-partij is allang jaloers geweest op de populariteit van de Liberalen onder de immigranten en Mulroney heeft in een toespraak een aanzoek gedaan aan de negen miljoen Canadezen die noch van Franse, noch van Engelse komaf zijn.

Trudeau vertrok naar Frankrijk waar de invasie, die nu al weer veertig jaar geleden plaats vond, herdacht zal worden. Waar blijft de tijd? Ik hoorde geruchten van de invasie in een concentratie kamp ergens in Oost Duitsland. Ik dacht dat het een paar weken geleden was, maar de kranten van deze week herinneren mij eraan dat er sindsdien veertig jaren zijn verlopen. We zijn wat wijzer geworden, wat grijzer en wat dikker; ik tenminste.

De ooit beroemde Canadese ambassadeur in Teheran, Kenneth Taylor, heeft de buitenlandse dienst vaarwel gezegd, en is bezwiken voor de verleiding van hogere salarissen. Hij werkt nu voor Nabisco, de lui die koekjes maken.

De golfoorlog tussen Iran en Irak bedreigt de wereld economie. Bij verdere blokkering van de Perzische Golf zullen vooral West-Europese landen en Japan stagnatie in hun toever van olie ondervinden. De Iraakse marine en luchtmacht zijn het

tot nu toe grootste offensief begonnen tegen schepen die Iraanse olie willen laden.

President Reagan bezocht Ierland waar één van zijn voorvaders geboren zou zijn. Hij gebruikte de gelegenheid van zijn bezoek om in een rede voor het Ierse parlement een vredestak in de richting van Moskou te wuiven, waarschijnlijk in reactie op een dergelijk gebaar vanuit de Russische hoofdstad.

In Nederland leuren de mensen weer met de filosofie van het gebroken geweertje. De regering daar heeft besloten om de beslissing over het opstellen van de Cruise raketten tenminste voor anderhalf jaar uit te stellen. Het NAVO verdedigingsplan wilde 48 van die raketten in Nederland opgesteld zien. De uiteindelijke beslissing daarover zal dan in de maand November van 1985 gemaakt worden. Hollanders waren vroeger allemaal theologen, het zijn nu allemaal politici, maar wat ze ook zijn ze weten nog steeds alles beter.

In een echt geval van "het geld dat stom is maakt recht wat krom is" heeft in West Duitsland de Bondskeizer Kohl het amnestiewetsvoorstel voor hen die bij het spekken van de partijkas de fiscus benadeeld hebben, verdedigd.

En ook in Nederland, werd door de Amerikaanse oliemaatschappij Pennzoil gas aangeboord op het Nederlandse deel van de Noordzee, ruim 150 km ten noordwesten van Den Helder. Het gas zat op 4 km diepte en de put heeft een boor capaciteit van maar eventjes 750.000 kubieke meter per dag. En wij vroeger maar leren in aardrijkskunde dat ons land arm was aan grondstoffen. Volgens mijn aardrijkskunde leraar kwam de enige Nederlandse grondstof uit Schiedam. En van die man moet ik ook maar steeds de stopplaatsen van allerlei treinen uit mijn hoofd leren. Dat werd goed voor mijn toekomst geacht. Jammer genoeg loopt minstens 60 procent van die treinen niet meer. Waar het onder-

wijs toch al niet goed voor is: Groningen — Bedum — Middelstum — Stedum — Loppersum — Appingedam — Delfzijl. Alsjeblieft mijnheer, ik weet het nog. 't Zal wel ergens goed voor geweest zijn. In mijn preken maak ik er trouwens maar weinig gebruik van.

Er is ergens een lezer die heel graag ekonomies nieuws wil hebben en omdat ik die man niet wil teleurstellen zal ik U maar even waarschuwen voor investering in DAF-trucks. Die firma heeft net zo'n dikke 27 miljoen verloren, en als U geachte lezer omziet naar een goede belegging voor de hard verdiende knaakjes stop ze dan in scholen of kerken, alhoewel ik er bij moet zeggen dat aandelen in canadese banken het aardig goed gedaan hebben.

In de komende week zijn er zo pakweg vierhonderd dominees bijeen voor het jaarlijkse Christian Reformed Minister's institute. Mocht U in British Columbia of in Nova Scotia menen gezangen te horen, dan komt het geluid uit Grand Rapids.



John VanHarmelen

Onder de Streep

Het is altijd prettig een paar jonggetrouwden die zich 'in de gemeente vestigen' welkom te heten, vooral als de gemeente klein is. Okko en Gepke Brandsema hadden een boerderijtje gekocht en kwamen 'met attestatie over van een andere gemeente,' ik meen me te herinneren dat het Scheemda was.

Ze kwamen trouw in de kerk, en waren al spoedig ingeburgerd. Het eerste huisbezoek dat we met een ouderling bij dit jonge gezin brachten was echt 'goed' te noemen.

Toen ze ongeveer een jaar in onze gemeente waren kwam Okko op een middag aan de pastorie om mij te spreken. Hij vroeg of ik op een donderdagavond bij hen wilde komen want zijn vrouw en hijzelf ook hadden een grote moeilijkheid, een probleem dat ze zonder de dominee niet konden oplossen, als er een oplossing mogelijk was.

De gemeente telde vijftig gezinnen, en wat was ik als dominee thuis bij deze gemeenteleden. Wat namen ze mij vaak in vertrouwen, en ... wat waren er toch in zo'n betrekkelijk kleine gemeente veel problemen.

Een lelijke brief

De afspraak werd gemaakt voor de eerstvolgende donderdag. Toen ik op die donderdagavond om een uur of acht bij hen kwam, begon Gepke al direct te huilen. Ze zei maar steeds: o dominee, het is zo erg, zo erg.

We zijn zo gelukkig getrouwd, en we hebben het zo goed samen, en we voelen ons zo thuis in deze gemeente, maar de laatste twee maanden krijg ik elke donderdagmorgen met de post van iemand een brief, en ze legde de

laatstontvangen brief voor mij op tafel. Leest u maar.

Ik las de brief ... jammer dat er in die tijd nog geen photocopymachines waren, dan had ik er zeker een photocopy van gemaakt. Dan kon u ook meteen het eigensoortige van deze brief zien. De brief was nl niet geschreven. Zelfs de naam 'Gepke' was samengesteld uit vijf drukletters die ergens uitgeknip waren en naast elkaar op het briefpapier waren geplakt.

De zinnen waren ook samengesteld met woorden die geknipt waren uit de provinciale krant van Jan Haan (die door bijna al onze mensen gelezen werd) en uit een oude bijbel en een psalmboek.

Het was een lelijke brief. Gepke werd uitgemaakt voor al wat mooi en lelijk was. De brief was natuurlijk anoniem. Het stempel op de enveloppe was de hoofdstad van de provincie, Groningen. Alle brieven hadden hetzelfde stempel en waren steeds op woensdag gepost. En dat was nu al zo'n twee maanden aan de gang.

Geestelijke ziekte

Ik begon met te zeggen dat Okko en Gepke medelijden moesten hebben met de persoon die haar zulke brieven schreef. Iemand die zo wil ingrijpen in het leven van een ander is geestelijk ziek, en heeft de hulp nodig van een psychiater. Okko en Gepke waren van die brieven ondersteboven, wat ook wel te begrijpen was. Die anonieme aanvallen waren niet mis, en dit jonge gezin had er danig onder te lijden.

Toen ik aan de V.U. studeerde liep ik ook geregelde college bij prof. VanderHorst, de psychiater van de Valerius Kliniek. 'k Herinnerde mij nog het college over hysterie, waarbij ook

een geval van schrijfhyysterie werd behandeld. Gewoonlijk was het een lief iemand die op deze manier zichzelf wilde laten gelden in het leven van anderen, die zij op die manier in haar macht meende te hebben. Vooral met uitgeknipte bijbelteksten, die dan natuurlijk ook uit hun verband werden gerukt.

Een ontmoeting

'k Zei tegen Okko en Gepke dat het beste was voor deze persoon te bidden, de brieven ongeopend weg te leggen. Misschien hebben we ze later nodig om een bepaald iemand te onthullen. Daar jullie uit Scheemda kwamen is het misschien het beste dat je eens een bezoek gaat brengen in Scheemda op woensdag, om na te gaan of er ook iemand van je familie afwezig is. Die persoon is dan vermoedelijk naar Groningen om de brief te posten.

Elke woensdag van de volgende maand ging Gepke naar haar moeder die in Scheemda woonde. Zij was altijd thuis. Als Gepke dan later op de middag naar haar schoonmoeder ging, merkte ze dat die nooit thuis was.

En ... niemand wist eigenlijk waar ze was.

Toen gaf ik Gepke de raad om de volgende woensdag naar Groningen te gaan, en daar op de bus van Winschoten te wachten, en te zien of haar schoonmoeder uit die bus kwam. Gepke vond dat echter een onbegonnen werk. Haar schoonmoeder was zo'n lief mens, die kon toch de schrijfster van dit soort brieven niet zijn.

Toch ontmoette ze haar schoonmoeder op een gegeven woensdag in Groningen. De ontmoeting was erg prettig. Schoonmoeder vertelde

dat zij naar een specialist ging, want zij voelde zich de laatste tijd niet zo goed. Gepke ging met haar mee. Bij de bus naar Winschoten namen ze afscheid van elkaar.

De volgende morgen ging de brievenbezorger het boerderijtje van Okko en Gepke voorbij. Er was geen brief!

Hulp nodig

Een week later was er weer een brief. Dat was echter de laatste, want schoonmoeder was erg ziek geworden, een maand later stierf ze.

Na de begrafenis bleek dat zij zulke brieven niet alleen aan Gepke stuurde maar ook aan een andere schoondochter, want op zolder vonden ze een doos met een verknippe krant en een deerlijk verknippe bijbel en psalmboek. Het was werkelijk een verademing dat beide schoondochters en hun mannen van deze schrijfhyysterie verlost werden.

De lieve schoonmoeder was al een door en door ziek mens voor zij lichamelijk ziek werd. Jammer dat zij nooit zelf haar probleem besprak met haar predikant, of met een psychiater. Zulke personen hebben zeer zeker 'raad' nodig.

Gelukkig zijn er in onze tijd heel wat klinieken, waar hulp geboden kan worden. Denk slechts aan Pine Rest in de U.S.A. en Salem in Canada, en nog vele andere instituten.

John VanHarmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In zijn artikelen schrijft hij over zijn jaren als dominee in Nederland en in Canada.

Sowjetunie keihard in Oost-West verhoudingen

Meyer

Op een drietal manieren heeft de Sowjetunie schade berokkend aan haar eigen internationale prestige.

Het begon met de keiharde behandeling van het echtpaar Sacharow — de fysicus is in hongerstaking gegaan om te proberen een uitreisvisum los te krijgen voor zijn vrouw, zodat ze zich in het Westen kan laten behandelen voor een hartkwaal. Ondanks de internationale beroering hierover, wilde Moskou weinig meer zeggen dan dat mevrouw Sacharow een verbitterde huurlinge is, die over lijken wenst te gaan!

Daarna kwam de dreigende redevoering van de minister van defensie, maarschalk Oestinow, die aankondigde dat zijn land het aantal duikboten met atoomraketten voor de kusten van de Verenigde Staten had uitgebreid.

En tenslotte was daar het mislukte bezoek van de Westduitse minister Genscher — diens pleidooien voor een herstel van de Oost-West-dialoog werden in een ijzige stilte aangehoord, en ze werden door zijn Sowjet-collega Gromyko beantwoord met ongekend scherpe kritiek op Amerika.

Geen zaken met het Westen

Bij elkaar genomen zijn het drie aanwijzingen dat de

Sowjetunie, ook onder haar nieuwe leider Tsjernenko, van mening is dat er op dit moment absoluut geen zaken zijn te doen met het Westen. Er is nu zowat een half jaar verlopen sinds Moskou wegliep van de onderhandelingen in Genève over de strategische kernwapens en over de kernwapens die in Europa worden opgesteld, en sinds het zich als het ware verschanste in de eigen burcht — achter dikke muren en met alle toegangsbruggen opgehaald.

En zo langzamerhand is de vraag gewettigd hoelang de Sowjetunie dit zelfgekozen isolement zal volhouden — en welk politiek doel de Sowjetunie hiermee denkt te bereiken.

Het bekende Londense instituut voor Strategische studies schrijft in zijn jaarverslag dat 1984 als verloren mag worden beschouwd voor ontspanningspogingen. In Amerika is het immers een verkiezingsjaar, en dan zijn in Washington geen nieuwe politieke initiatieven te verwachten.

En de Sowjetunie verkeert volgens dit rapport nog steeds in een overgangsfase. President Tsjernenko moet zijn machtspositie nog consolideren, en is dus nog niet in staat een stempel te drukken op de buitenlandse politiek.

Daarbij moet echter ook niet vergeten worden dat de oude leiders in het Kremlin

verontwaardigd zijn over de manier waarop de Amerikaanse president, Ronald Reagan, de afgelopen jaren de Sowjetunie is tegemoet getreden. Diens gigantische investeringen in de bewapening stellen de Sowjetunie voor grote politieke en economische problemen, en Reagans ideologische, en soms kleinerende rhetoriek hebben de Sowjetleiders het gevoel gegeven dat het Westen hen niet meer voor volaanziet. En het was juist die gelijkwaardigheid, die politieke en strategische pariteit, die in de periode van Leonid Brezjnew werd beschouwd als het belangrijkste resultaat van de ontspanningsperiode van de jaren zeventig.

Maar wat hoopt de Sowjetunie nu politiek te

bereiken met deze harde en in zich zelf gekeerde opstelling? Daarover bestaan verscheidene theorieën.

Het zou gericht kunnen zijn op Westerse landen als Nederland, om hen af te schrikken van het alsnog plaatsen van de nieuwe Pershing- en Cruise-raketten. Het zou ook bedoeld kunnen zijn als een extra argument voor vredesbewegingen in het Westen om te pleiten voor eenzijdige ontwapening. Of het zou zich kunnen richten op de Amerikaanse presidentsverkiezingen, en de kansen daarbij voor Ronald Reagan.

Maar geen van deze verklaringen snijdt veel hout. Een harde lijn uit Moskou kan voorstanders van ontspanning in het Westen ook

ontmoedigen, en het kan ook heel goed bijdragen aan extra steun voor Reagan onder het Amerikaanse electoraat. En tijdens de conferentie van ministers van buitenlandse zaken van de NATO in Washington heeft ook gebleken dat het Westen zich niet uit elkaar laat spelen, en dat men ondanks de pressie van Moskou eensgezind blijft.

De opstelling van Moskou laat het Westen dan ook weinig andere keus.

Waar was Garmt Nijburg?

Het artikel van Ds. van Harmelen in Uw laatste nummer met veel genoegen gelezen. Tien KM ten oosten van Groningen klopt. Van Groningen met het Woldjerspoor kregen we als eerste halte Engelbert en dan kwam Scharmer-Harkstede, dus 2 haltes klopt weer met mijn herinneringen.

Ook zie ik de heer Lieuwe van der Veen nog duidelijk voor mij en met de omschrijving van zijn karakter kan ik volkomen instemmen.

Maar nu komt het verschil. De naam Oudburg kan ik niet terechtbrengen. Wel heb ik veel steun genoten als jong

zakenman van een, die met recht de naam van "eerwaarde heer" verdienende, van opa, zoals hij door onze kinderen werd genoemd, Garmt Nijburg.

Had deze naam niet met vette letters in Uw artikel moeten worden geschreven?

R.J. Ridder,
St. Thomas, Ont.

Antwoord:

Verschillende personen in mijn verhaal heb ik een schuilnaam gegeven om hun naam te beschermen. Maar U hebt gelijk, Garmt Nijburg was een fijne Christen.

Van Harmelen

Verzet tegen industrie haven

(Radio Nederland) — Nederlandse en westduitse linkse politieke partijen en milieubewegingen hebben aangekondigd, dat zij zich zullen verzetten tegen de aanleg door de westduitsers van een grote industriehaven in de Dollard.

De twee regeringen hebben, na jaaare lange onderhandelingen, een overeenkomst getekend, die het de Duitsers mogelijk maakt bij die aanleg te werken op nederlands grondgebied in de

Dollard. Maar dat verdrag moet nog door de twee parlementen worden goedgekeurd.

De milieubewegingen en politieke partijen vinden dat Nederland het niet kan maken aan de ene kant de Waddenzee tot internationaal beschermd natuurgebied te verklaren en aan de andere kant de Duitsers de vrije hand te geven in allerlei milieubedreigende activiteiten.

EEN NIEUWE ONTHEFFING OP EIGENDOMSBELASTING teneinde Invaliden en Bejaarden te helpen thuis te blijven wonen.

Waarom werd dit nieuwe programma geïntroduceerd?

"Veel bejaarde en invalide mensen willen graag bij hun gezinnen blijven wonen. In sommige gevallen echter vereist de inwoning wat tot resultaat heeft een vermeerdering van belasting. Wij moeten gezinnen aanmoedigen en niet straffen in hun pogingen om onderdak en steun te verlenen."

Daarom maak ik heden bekend dat

Begrotingsverklaring — 15 mei, 1984, The Hon. Larry Grossman, Q.C., Treasurer of Ontario

Verleent het programma directe financiële bijstand voor veranderingen? Nee, de besparingen zijn elk jaar in verlaagde eigendomsbelasting, niet in toelagen of leningen. Onder dit programma zal de aangeslagen waarde van de verbeteringen niet bij uw eigendomsbelasting worden opgeteld wanneer deze worden berekend, mits de verbeteringen worden aangebracht om een invalide of bejaarde te helpen thuis te blijven wonen.

Wie kunnen aanvragen? Iedere huiseigenaar die verbeteringen aanbrengt om mensen te huisvesten die 65 jaar of ouder zijn, of iemand van onbepaalde leeftijd met geestelijke of lichamelijke afwijkingen, die anders in een inrichting geplaatst zouden moeten worden.

Kan alleen de familie van een invalide of bejaard persoon deze vrijstelling aanvragen? Dat is niet noodzakelijk. U zou b.v. veranderingen willen aanbrengen om een vriend te huisvesten. Bovendien, invaliden of bejaarden kunnen rechtstreeks een ontheffing aanvragen indien zij veranderingen willen aanbrengen die hen in staat stellen in hun eigen huis te blijven wonen.

Welke veranderingen komen in aanmerking? Elke uitbreiding, verbetering of verandering die in 't bizar verband houdt met de behoeften van de invalide of bejaarde bewoner komt in

aanmerking voor deze nieuwe ontheffing. Dit kan zojuist als speciale veranderingen in een badkamer in houden, of de uitbreiding van een bestaande woning (Denk er wel aan dat algemene reparaties en onderhoud uw aanslag toch niet verhogen).

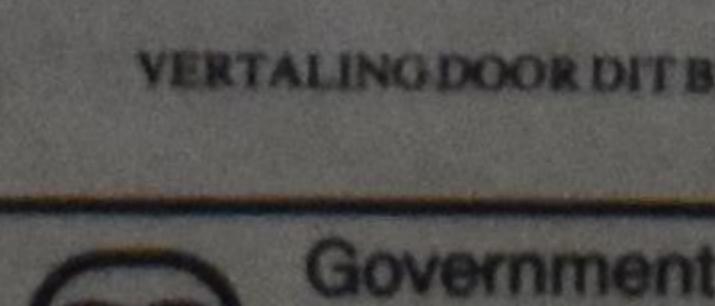
Is de aanvraag voor ontheffing van toepassing op veranderingen waaraan al begonnen was of die al voltooid waren voordat het programma was aangekondigd? Alleen veranderingen die men na 15 mei toen het programma was aangekondigd, is begonnen zullen in aanmerking komen voor de belasting ontheffing als het werk is voltooid.

Hoe lang zal deze vrijstelling geldig zijn? De vrijstelling duurt zo lang als de bejaarde of invalide persoon gebruik maakt van de woning als residentie.

Hoe ontvangt u deze nieuwe vrijstelling van eigendomsbelasting? De eerste stap is om uw plaatselijke belastingkantoor te bellen op onderstaand telefoonnummer. Om enige teleurstelling te voorkomen neem alstublieft contact met ons op voordat u aan de uitvoering van uw plannen begint. Wij willen graag in grotere details dit programma met u bespreken.

Sprek alstublieft met uw plaatselijke belastingkantoor. We willen graag helpen.

Het adres en telefoonnummer van uw belastingkantoor kunt u vinden op de blauwe bladzijden van uw telefoonboek onder: Government of Ontario — Ministry of Revenue.

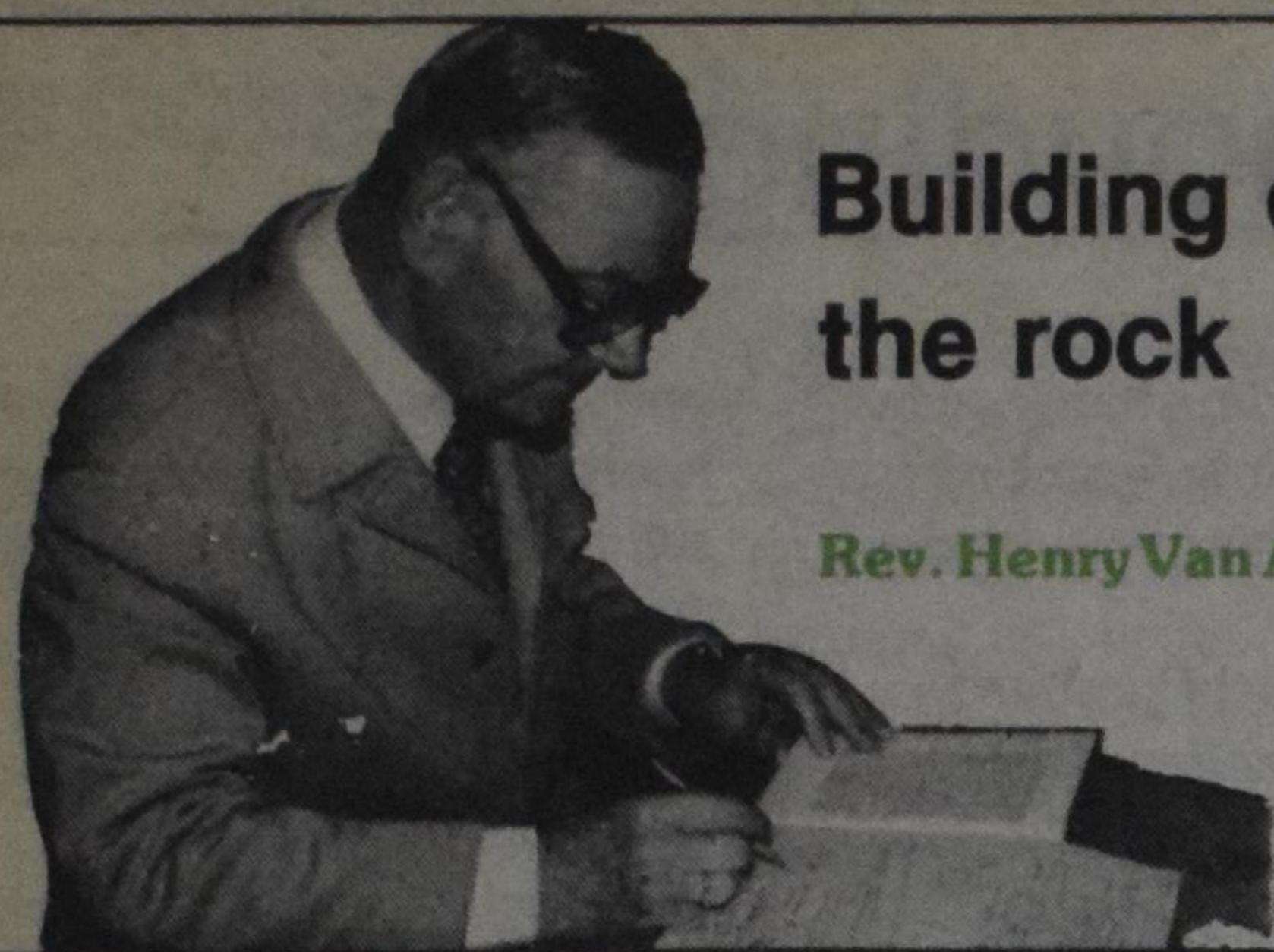


Hon. Larry Grossman, Q.C.
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Rev. Henry Van Andel

Distinct people

For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same?

Matthew 5:45-47

What strikes us here is that Jesus expects Christians to do more than others. They should have something special in their lives.

In comparison with others there should be a plus in their lives. Even stronger: they should not only be people who are doing more than others, but they should do what others cannot do. This should be their uniqueness.

The plus in the life of Christians should not be a mere addition, so that they act in the same way as non-Christians, but do something extra. No, their whole life should be differently motivated and differently lived.

The distinct life of Christians is characterized by love for Christ's sake. This determines their religious and their moral life: their worship to God and their dealing with the neighbour. In that way they sing at the grave-side and care for the helpless. In society their love should be totally free from any secondary motive. It should not be a required love or a demanding love, but only a given love.

Worldly people also show love. There is a lot of kindness in our human society. Many people are willing to help each other. When they greet one another they express friendly wishes, but for most of them it usually is only a mutual affair. There should be response, otherwise they stop.

Jesus says: "If you act that way, you have lost your Christian distinctness." We must admit that this is often the case with us. Let us never forget that through the work of Christ's Spirit we are a new creation. Old things have passed away. All things have become new! That is our plus!

Let us pray and strive for it that we may become more and more distinct Christians in this world.

Van Andel is a retired pastor living in Burnaby, BC

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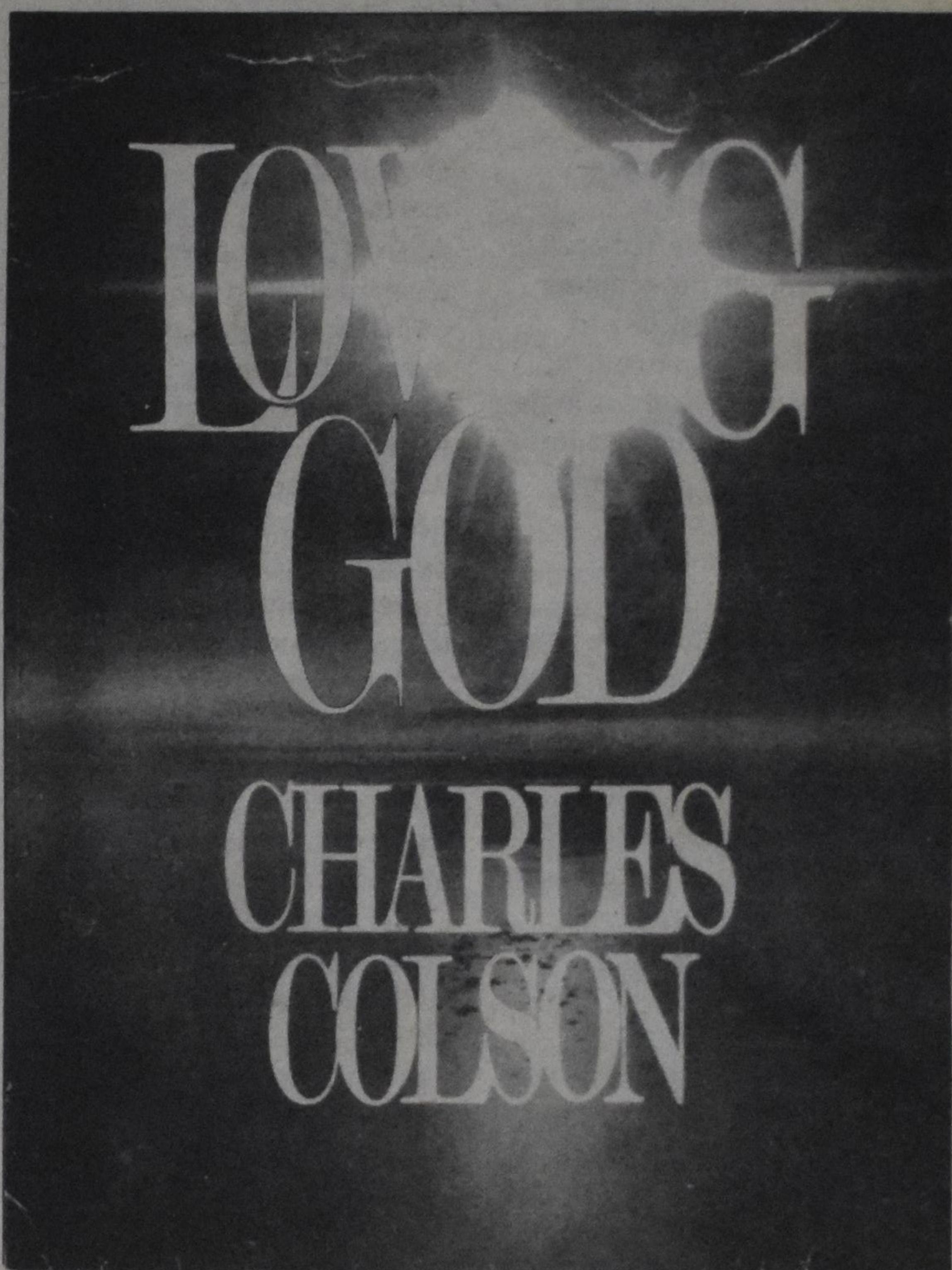
Loving God by Charles W. Colson. Zondervan Publishing House, Grand Rapids, Mich. 1983, Hardcover, 225 pp., \$11.95 US. Rev. Johan D. Tangelander, Strathroy, Ont.

Having read Colson's first book *Born Again*, his conversion story and post Watergate tribulations, and now *Loving God*, I became impressed by his progress towards spiritual maturity. Colson's conversion was not just an emotional event. He has become a well versed Christian of earnest conviction and total commitment. His life is an impressive demonstration of God's power.

Colson is troubled by what he witnesses in modern American style Christianity. He laments over the church's invasion by materialism and success. Does the Church still know how to



bear the cross? What would happen if we apply God's truth to today's world? Colson believes that "the result would be a world turned upside down, revolutionized by the power of God working through individual Christians and the church as a whole." In his longing to see the church return to the basics, Colson explores the day-to-day implications of the first and greatest commandment, "Love



the Lord your God with all your heart and with all your soul and with all your mind." Only when the church truly loves God will she understand again her mission. Her mission? "The church does not draw people in; it sends them out. It does not settle into a comfortable niche, taking its place alongside the Rotary, the Elks, and the country club. Rather, the church is to make society uncomfortable. Like yeast, it unsettles the mass around it, changing it from within. Like salt, it flavours and preserves that into which it vanishes."

Colson has a unique way of introducing basic Bible concepts. And each one is amply and well illustrated by

incidents from ancient or recent history or from his own Prison Fellowship experiences. For example, the moving account of the converted Russian Jewish medical doctor Kornfeld, whose testimony was instrumental in leading the now famed Alexander Solzhenitsyn to Jesus Christ, vividly illustrates the Christian's call to obedience. We must obey God without questioning. "The very nature of obedience He demands" writes Colson, "is that it be given without regard to circumstances or results." Another touching elucidation is the story of Barabbas' release and the crucifixion scene in Golgotha. Rarely have I read such a powerful description.

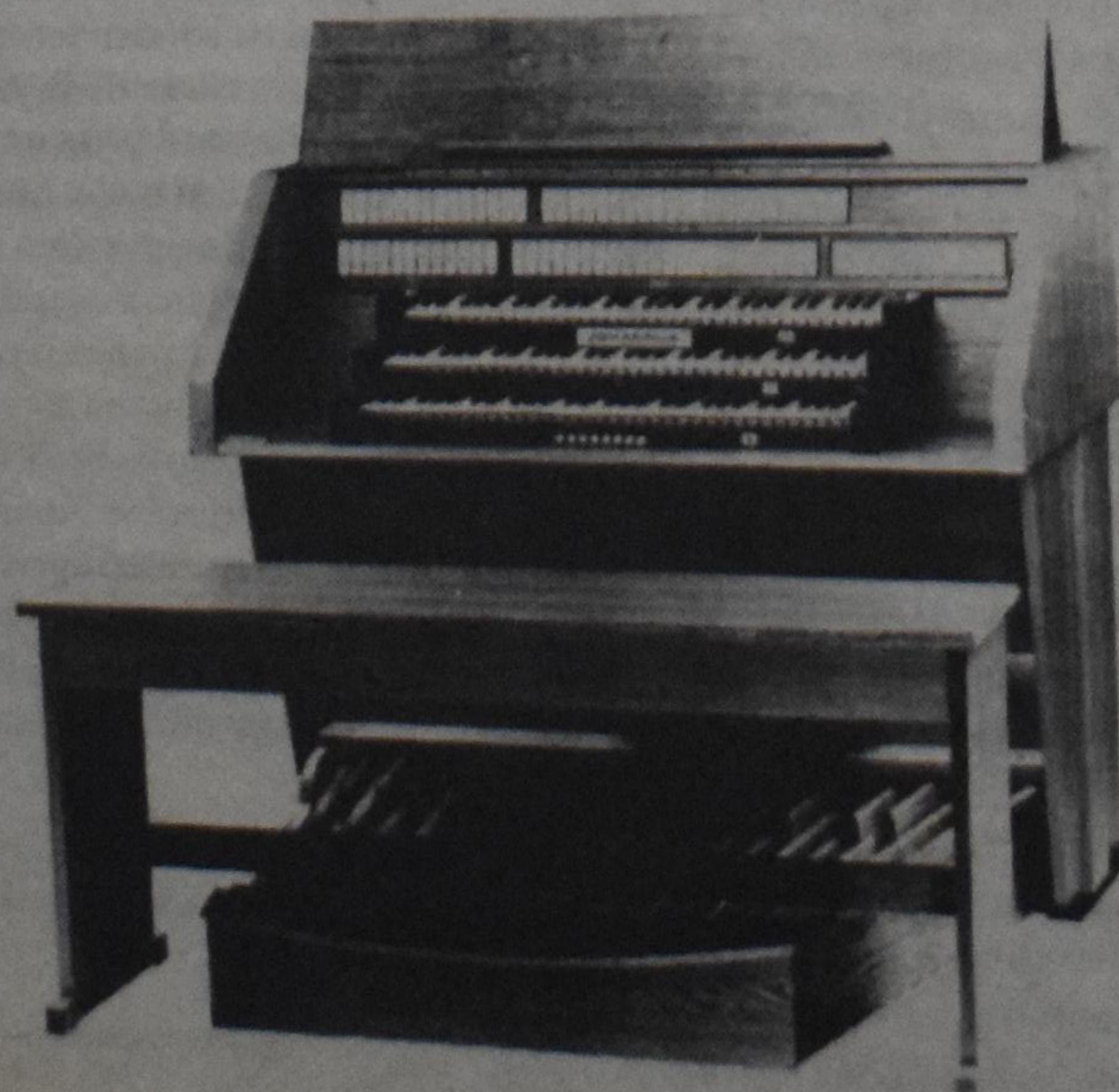
I appreciate Colson's emphasis on man's sinful nature and the need for repentance. He rightly says that the call to repentance — individual and corporate — is one of the most consistent themes in Scripture. The lack of a call to repentance results in a watered-down message that in a large part accounts for today's epidemic spread of easy believism.

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